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XENOPHON'S  
MEMORABILIA OF SOCRATES

*WITH INTRODUCTION AND NOTES*

BY

SAMUEL ROSS WINANS, PH.D.

PROFESSOR OF GREEK  
IN THE COLLEGE OF NEW JERSEY.

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Οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου  
διατρίβειν ὅπου οὖν καὶ ἐν ὅτῳ οὖν πράγματι. IV. i. 1.

ALLYN AND BACON  
Boston and Chicago

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Inscribed

TO

REV. DAVID H. PIERSON, PH.D.,

MY REVERED TEACHER.



## P R E F A C E.

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THE text of this edition is essentially that of Breitenbach (Berlin, 1878). This has been followed in preference to that of L. Dindorf (Ox., 1862 ; Leip., 1877), because, whilst embodying the excellencies of that valuable recension, it is more conservative, avoiding arbitrary changes against the MSS. Breitenbach has made judicious use of the very latest critical researches of G. Sauppe, Pohle, Schenkl, and others. Sauppe's text (Leip., 1866) is in substantial accord ; his readings are occasionally adopted. The well-known text of Kühner (Gotha, 1858 ; school ed., Leip., 1876), now superseded, may be mentioned. The more important variations are given in the notes. Dindorf's system of punctuation should commend itself ; and the custom of the best editions has been followed in using a small letter to begin sentences in ordinary continuous discourse, and the capital to mark a change of speaker or a direct quotation.

The feature of summaries introduced into the text, replacing the customary argument prefixed to the chapters, it is hoped, will prove attractive and useful in several ways : they afford a relief to the eye ; they put a logical analysis of the text where it cannot escape the student's attention, and by suggesting rather than para

phrasing the contents of the section, they do not dull but excite interest and curiosity.

The aim of the Introduction is to present an outline of the main facts essential to a proper understanding of the work. An extended discussion of Socrates' philosophy belongs to the special treatises, and to later studies. The exact details of Xenophon's plan of the work do not seem to have been fully brought out hitherto.

The notes are designedly compact, yet are believed to contain all that is practically useful to the student. In view of the fact that the *Memorabilia* is so largely used as a drill-book with the younger classes at college, very copious grammatical references have been given, especially on the earlier portions of the text, where at least one reference is made to every prominent principle of syntax. No extended note is offered where a simple reference to one of our standard grammars would answer every purpose. Brief sketches of everything of biographical, historical, or philosophical interest are supplied; and, for the convenience of teachers, there have been added very complete cross-references to the other works of Xenophon, and also to Plato and Aristophanes. Many passages of greater interest or importance are quoted in full.

The book is sent forth in the hope that it may meet the latest needs of the class-room, and may make yet more pleasurable the reading of this delightful classic.

S. R. W.

PRINCETON, N. J.,  
July, 1880.



# INTRODUCTION.



## I. XENOPHON. (431 ? — 354 B. C.)

**Career. Intimacy with Socrates.** — The circumstances of Xenophon's life were such as to furnish him with literary material of rare interest and importance. His fame as an author rests more, in fact, upon the extremely valuable nature of his subject-matter than upon his artistic skill. In early manhood Xenophon came under the spell of Socrates; and by preserving to us in his *Memorabilia*, or *Recollections*, a unique series of sketches of that most remarkable man, he has himself gained individual distinction.

How long Xenophon enjoyed the society of the famous teacher cannot be definitely known; perhaps, for a dozen years. The story of their first meeting, as Diogenes Laertius preserves the tradition, is a pleasing fancy — though doubtless only a fancy — and sufficiently characteristic to bear quotation. Meeting Xenophon, then a handsome youth, in a narrow passage, the eccentric philosopher playfully barred the way with his staff, and inquired "where men could get various sorts of provisions?" Receiving ready answers, he suddenly asked "and where a noble character?" Then to the nonplused youth, he added, "come with me and study."

Much more interesting, because authentic, is that intercourse which Xenophon himself recounts in the *Anabasis*.

In the Spring of 401 B. C., Xenophon received an invitation from his Boeotian friend Proxenus to come to Sardis, there

to court adventure and better his fortunes in the service of Cyrus. With thoughtful deference he submits the letter and the proposition to Socrates. The sage, in view not only of the uncertainties and the personal risks involved, but foreseeing possible political complications, deems this a matter for divine counsel. But Xenophon with his heart set on the venture asks the oracle not "whether he should go," but "what deity he should honor to secure the best success." Though sharply rebuked for this evasion, Xenophon set out with Socrates' approbation.

**With the expedition of Cyrus.**—He was probably not more than thirty years of age at this time. For the next two years the *Anabasis* furnishes a complete account of his life. He accompanied the Cyrean expedition in an unattached capacity; but upon the death of the pretender and the treacherous massacre of the generals shortly after, Xenophon emerges from his private station and develops into the shrewd general by whose indomitable courage and perseverance, tact and cheery persuasiveness, the Greeks, sadly diminished in numbers, are finally brought through incredible hardships to their native shores.

**Subsequent movements.**—Xenophon did not accomplish his return to Athens till a little after the execution of Socrates. His stay was brief. The death of his master, odium from his own Spartan affiliations, possibly more than all, the spirit of adventure burning fierce within him, impelled him to re-enter military life; and for a number of years he followed the fortunes of the Spartan king Agesilaus in various campaigns at home and abroad, even fighting at one time against his own countrymen. The Athenians had probably already pronounced formal sentence of banishment against him. This edict was revoked later on, but Xenophon seems never to have returned to Athens. One account makes him die at Corinth.

Somewhere about 390 Xenophon settled down to private life at Scillus in Elis, where the Spartans generously ceded

him a large and attractive estate. There for more than twenty years, — perhaps, with a temporary dispossession, till the close of his days, — Xenophon led a life of elegant leisure. The booty which he had received in the first Asiatic campaign furnished him ample resources. Game was abundant in the forests and streams, and the active temperament of the retired soldier found pleasurable relaxation in the lesser excitements of the chase. He set off a sacred park and erected a shrine to Diana, thus satisfying the dictates and yearnings of a nature sincerely conscientious, and devout even to superstition.

**Literary work.** — Xenophon now devoted himself to authorship. He does not attain to the first rank of writers, though the ancients themselves bestowed the highest praises upon him for the simplicity and elegance of his diction. The “Attic bee” they termed him, and the “Muse of Athens.” He is at his best in narrative, and the *Anabasis* is his most perfect production. The beautiful, lucid, sprightly style, not less than the intrinsic value of its matter, makes the work read with rare interest, and constitutes it, in its sphere, at once a model and a masterpiece. In writing history, Xenophon’s strong prejudices, and his unconcealed Laconizing spirit warp his judgment and make him a not altogether faithful historian. He lacked entirely the critical insight of Thucydides, and he does not write with the graceful naïveté of Herodotus. The *Hellenica* is rather dry reading. Again, when Xenophon essays the biographical, the more pretentious rhetoric which he employs is rather hard and formal, and his treatment mechanical in the extreme. Thus in writing the *Panegyric on Agesilaus*, a prince whom he idolized to an absurd degree, after a brief and bare recital of the career civil and military of his hero, he feels he can do no better than test and catalogue his various excellencies by the several cardinal virtues of Greek ethics and make a *résumé* of these qualities at the close. Xenophon had not a lively creative imagination, and yet he may be said to have

produced the first European novel in his *Cyropædia*, a work long misunderstood, and received for actual history. It is devoid of plot, and narrative in style. While in the single, beautiful episode of Panthea it gives the earliest European love-story extant, the character of the work as a whole is that of a politico-ethical romance. Putting his scene in the romantic East, and the time a century or so back, he pictures in the training and life of the elder Cyrus his own ideal of a man, fashioned after the Socratic model, and brought up under Spartan discipline and institutions. Xenophon also wrote the *Æconomicus*, or *Domestic Economy*, in which somewhat after the manner of Plato he presents his own theories in an imaginary conversation of Socrates; the *Symposium*, in which he gives a merry picture of Socrates unbent and taking part in the jollity of a fashionable dinner party; and a number of minor works, all of which appear to have been preserved.

In all his writings the **personality** of Xenophon is very prominent. He writes with a candor and honesty, which are unmistakable, and which reveal his weaknesses no less than his many excellencies. In large measure he possessed the traits of the Socratic ideal, a man pious, temperate, upright, ready, energetic, brave, quick to discern the right and to act upon it, versatile, and not lacking in ability to exhort and control men. Since it was destined that Socrates should leave no writings, the world is fortunate in having one so well fitted as Xenophon to transmit his essential teachings. If Xenophon had his prejudices, such as his favoritism for Sparta; if he fails to invest the Socratic conversations with much of their original freshness and grace; and if the practical cast of his nature could not sympathize with the dialectic element and appreciate the subtler points in Socrates philosophy, on the other hand, our confidence is greater that Xenophon does not intermingle speculations of his own, and that his reproductions are substantially correct, though it is left to the imagination to supply most of those elements which

made Socrates such an attractive and powerful conversation-alist; and, further, few writers present a personal equation so easy to estimate.

## II. SOCRATES. (469-399 B. C.)

**Early, and public life.**—The well authenticated facts of Socrates' external life are not very numerous, consisting of those which can be gleaned from the writings of Xenophon and Plato. His father, Sophroniscus, was a statuary; and tradition has it that Socrates followed the same calling during his early years, and that he was rescued from this by the generous patronage of the wealthy Crito, who became his life-long friend. There is reason to believe that Socrates became conversant with all the forms of physical science and speculation then in vogue. He appears at first to have had a rare fondness for this line of study, but becoming dissatisfied with what he conceived to be the vanity and non-utility of such speculations, he turned from them to the more congenial study of man and that wide range of problems which concern the various human relations. While he conscientiously performed what public duties fell to his lot, he kept aloof from political life. Late in life the lot called him to preside in the Assembly on that memorable occasion, when the fate of the Arginusæ generals was decided. He served as hoplite in three campaigns, at Potidæa, 430 B. C.; Delium 424; Amphipolis, 422; and in each exhibited marked valor as well as wonderful hardihood. Already Socrates must have become well-known as a public character, discoursing in all public places, less formally than the professional teachers of the day but more incessantly and conspicuously. He seems to have possessed wonderful personal magnetism, and in spite of his uncouth appearance, or by reason of it, he attracted to his side a large number of young men who hung upon his utterances and were his constant followers.

**Causes of his accusation.** — As early as 423 that rigid conservative, Aristophanes, in his rôle of satirist, assuming censorship of public morals, desiring to attack the degenerate philosophy of the day, conceived he would make a great hit in taking Socrates for his chief character or typical Sophist. The very grossness of the picture, added to the fact that Plato later represents Socrates and Aristophanes on the friendliest terms, leads us to believe that the comedian did not intend a personal attack or write with any malice. Yet so many of the traits and habits and eccentricities of the real Socrates were set forth, that the picture as a whole, with all its exaggeration and features wholly false and unjust, produced an impression quite ineradicable upon the unreflecting mass who witnessed the performance of a play like the *Clouds*. And this unfavorable opinion, founded on calumny, doubtless grew in currency and in force, so that in the final issue it wrought disastrously against Socrates through the prejudices of the popular jury which condemned him.

Again, the oracle had declared **Socrates the wisest of men**. After deep reflection Socrates modestly interpreted this to signify that the highest wisdom was to know one's ignorance. Acting, then, under what he conscientiously assumed to be a divine mission, to examine men, to confute their pretensions to knowledge, and thus from consciousness of their own utter ignorance and worthlessness to lead them to that true knowledge which begins with and radiates from a knowledge of self, — Socrates spared no class of men and no individuals however influential or wealthy. The office is surgical, and is not always graciously received. Hence gradually grew up a host of bitter personal enemies in all ranks of society.

Socrates became **obnoxious politically**. His later life fell in that period of prolonged internecine strife between Athens and Sparta, which brought the Athenian power from the height of its glory into utter abasement. That in this humbled condition, in the sentimental reaction which follows



upon self-wrought disaster, the Athenians were inclined to look askance not only upon all those public men who had acted against their interests in the ill-fated struggle, but also upon those who had in any way been connected with these men, is not hard to understand. Some of the more prominent demagogues, as Critias and Alcibiades, had been for a time followers of Socrates. Then, Socrates was known to criticise public measures and institutions with the same freedom as in the case of individuals. Thus while many wished to silence this troublesome meddler for personal reasons, doubtless many more really believed him a disseminator of evil.

The **immediate cause** of Socrates' prosecution,—if we may readily believe the account in the *Apology* of the Pseudo-Xenophon,—was that he persuaded a young man of intellectual promise, the son of a once wealthy tanner, to discard his father's calling. This so angered **Anytus** that associating with himself **Meletus**, the son of an obscure poet, and **Lycon**, an orator, he persuaded the former to bring action in the name of the state against Socrates for impiety and heresy, and for corrupting public morals.

**Before the court.**—Plato's *Apology* with his Phædo and Crito gives a full and admirable account of Socrates before the court and of the closing scenes in his life. To the jury, whose capricious, irresponsible judgment by majority ballot should determine his fate, he preserved a dignified, even haughty bearing, scorning the terms of the indictment, and with keen irony laying bare the real sources of the accusation and the true grounds of the hostility against him. He exhibited not the slightest humility or obsequiousness; he disdained appeals to sympathy or mercy,—in short, made no effort to conciliate, nor any promise to amend his ways in view of acquittal. And when by a half dozen votes in the court of over 550 he was pronounced guilty, he did not alter his tone. In a case of this sort the jury determined the penalty. The prosecution had claimed death; it belonged

to Socrates to propose a substitute. Between these the court decided. Socrates, with utter disregard for his fate, refuses in this way to admit any guilt or obliquity, and with infinite sarcasm, proposes for himself that the court award him a seat at the public table for the rest of his days as a public benefactor. If not that, he could pay a mina, which his friends would increase to 30 (\$530). The court with a slightly larger majority voted the death-penalty.

Socrates' speech to the court following his sentence, and the whole account of his manly and lofty bearing during the month that intervened before he drank the hemlock, of his wise words, and of the good hope and serenity with which he met death, as Plato writes it, are among the grandest things in all literature.

### III. THE MEMORABILIA. (390?)

**Object, plan, and outline.**—Xenophon's object in the *Memorabilia* is not simply to review the verdict of the court, but by a proper exposition of the life and doctrines of Socrates at once to vindicate his fame and extend the beneficent influence of his teachings to posterity. The first two chapters are negative in their bearing and constitute a rebuttal of the indictment, making a natural introduction to the larger purpose of the work. As to the **first count**, Socrates was not only faithful in all the outward observances of religion, but every word and deed alike in his private and in his public life, attested the sincerity and depth of his piety. Xenophon emphatically resents the charge that Socrates engaged in speculations suspected of atheistic tendencies, and in opposition to this in section 16 he states succinctly the scope of Socrates' teaching.

**Socrates' Daemon.**—The charge of being an innovator in religion, Xenophon attributes to a popular misapprehension of the nature of τὸ δαιμόνιον, that supernatural guid-

ance which Socrates professed to enjoy. This feature has been a puzzle to succeeding times as well. Socrates nowhere fully explains the phenomenon. In its normal application the term should mean 'the divine in manifestation,' as contrasted with *θεῖον* 'divine in essence.' Hence in I. iv. we have *τὸ δαιμόνιον*, 'the divinity,' 'God manifest in his works,' and later *τὸ θεῖον*, 'the Godhead.' Therefore as a term specialized with Socrates, *τὸ δαιμόνιον* must mean only some peculiar and purely individual revelation or manifestation. "Sign" and "voice" Socrates terms it in Plato. He invested it with no distinct personality except playfully, and must have thought of it as God speaking to his soul directly, a sort of inspiration. Practically, perhaps we may regard it as nothing more than such a very real and vivid impression of duty as in a nature highly developed and susceptible on its spiritual side would almost acquire separate personality; or, since the prohibitory element was a prominent characteristic, this voice may have been the resultant of conscience acting in a sensitive spiritual nature, coupled with large caution and a shrewd practical judgment.

On the second count, Xenophon shows the strictly temperate and virtuous life of Socrates which won upon men; further, that Socrates sought the young from no professional motive in the mercenary spirit. Then follows an examination of specific charges. That Socrates, while most devotedly loyal, should nevertheless observe and criticise the evils arising from a pure democracy is quite credible. They charged him with uttering sentiments which tended to subvert all law and order. Xenophon, whose oligarchical sympathies were strong, takes little pains to set his master right here, beyond some general reflections that culture imparts prudence. The lengthy notice which Xenophon gives to the relations of Critias and Alcibiades with Socrates, serves to mark the weight and importance of their cases as specific examples under the second main charge. He refutes Socrates' accountability quite effectively. The items which

follow illustrate what absurd calumnies conduced to the general hostility toward Socrates. Throughout this introductory portion Xenophon writes not only as one who was not present at the trial, but as having a very imperfect account of it. His rejoinders are of a general nature or are directed either to what he conceives to have been points of the prosecution, or to libels popularly current ever since Aristophanes first affixed them to Socrates.

**The main theme.** — The positive and more essential part of the work now follows. The first sentence of I. iii. furnishes the key-note. He 'will write recollections of the life and sayings of his master to show that far from corrupting and debasing men he improved and elevated them by both life and doctrine.' The division of the work into books and chapters need not be imputed to Xenophon himself. But, contrary to the opinion hitherto commonly entertained with regard to the *Memorabilia*, Xenophon writes with a very definite and orderly plan. As Socrates was distinctly a teacher of Ethics, Xenophon groups his Recollections under the cardinal virtues of the Greeks, distinct phases of virtue, the terms for which doubtless Socrates himself helped to fix. The same mode of treatment is seen in Xenophon's Panegyric on Agesilaus already noticed.

**The cardinal virtues.** — The following gives the scope of these virtues with some hints on the translation of the terms: —

*εὐσέβεια* — implies the conscientious fulfilment of all duties and obligations to the Gods: cf. IV. vi. 1-4; I. iii. 1, last part. 'Piety.'

*ἐγκράτεια* — requires of the individual complete self-control in respect to all passions and appetites: cf. I. v. 6; II. vi. 1. 'Self-control,' 'Temperance' is too narrow a term. *σωφροσύνη* — in specialized use, is quite identical with *ἐγκράτεια*; and in Plato's system it is the specific term for this virtue. The kindred *σώφρων*, *σωφρονέω*, have also a more general application. Cf. III. ix. 4; IV. iii. 2; II. ii. 14, etc

δικαιοσύνη — implies obedience to all the written laws of the state and to all the unwritten obligations of society; not merely passive personal integrity, but the active fulfilment of every duty one man owes another socially: cf. IV. vi. 5-6, iv. 19 ff. 'Rightfulness' is suggested as a conventional term for this virtue, less likely to mislead than the more correct 'Righteousness,' which Theology has specialized and appropriated, or the wholly inadequate 'Justice.' Some may prefer to transliterate — 'Dicæosyne.' 'Right,' 'wrong,' 'crime,' 'evil-doer,' etc., will render the related terms.

ἀνδρεία — not simple bravery, but that bold and resolute energy of character which is equal to any emergency or responsibility; heroism; 'the man for the occasion.' Exhibited notably in the various forms of public service. Cf. IV. vi. 10-11. 'Manliness,' properly intensified, may represent it.

σοφία — not reckoned by Socrates a separate virtue; with him knowledge was the essence of each and all: cf. IV. vi. 7; III. ix. 4-5. 'Wisdom.'

Under each head Xenophon gives first the abstract discussion, the theoretical side, and then the illustration or practical enforcement. This double-sided treatment is especially to be noted everywhere.

**Socrates' Doctrine.** — In carrying out this simple, even mechanical plan, Xenophon treats first of 'Piety' and 'Self-control,' taking them somewhat conjointly. Book I., Chapter iv., is remarkable as being the earliest philosophical presentation of the principle of **design in nature** arguing a personal First-cause or Creator. Book II. introduces the social virtue, 'Rightfulness.' Chapter i. is made to lead up to the beautiful allegory of "**Hercules at the Road-forks.**" It is at least questionable whether Socrates ever delivered, or quoted from another, such an extended parenetical discourse in Sophist style. Far more likely Xenophon introduces it that he may himself give a specimen of fine writing. This apologue is justly famous. It is one of the best ex

amples of a well-sustained antithesis in all literature. The very perfection of this feature becomes monotonous, and it must be confessed that Xenophon's fine rhetoric is generally forced, and dependent on mechanical devices. Then follows an interesting group of incidents illustrating various social duties.

Book III. in its first half embraces an intrinsically less interesting group, concerning various civic relations and official functions, wherein men are supposed to require and to exhibit the virtue 'Manliness.' In the remaining group of sketches in this Book, which would naturally fall under the popular virtue, 'Wisdom,' Xenophon gathers discussions and views of Socrates on metaphysical problems, and then various illustrations of Socrates' versatile practical wisdom and common sense. Noticeable here is Chapter viii., in which Socrates is made to identify in all practical relations both the **good** and the **beautiful** with the useful. Such a theory of beauty is held by many to-day. Socrates speaks of the good in the familiar relative sense, and it would be unfair to him on this evidence to claim him as what is now known as a utilitarian in morals. The problem of the foundation of right or moral good does not seem to have been distinctly before him, and Xenophon, who was no metaphysician himself, gives, it is believed, no adequate presentation of his master's doctrine on such abstruse points. Again in Chapter ix. Socrates develops his theory that **virtue is knowledge**. This is justly criticised on the ground that it practically leaves out of account the host of appetences which influence the Will and determine conduct, or unwarrantably assumes that knowledge even though measurably perfect — defect wherein is constantly the loophole of escape with Socrates — constitutes the strongest, as it certainly is the highest, motive, and that the Will uniformly and necessarily responds.

**Socrates' Method.** — After such an outline of the Socratic Doctrine, in Book IV. Xenophon proceeds to show in what



manner he operated upon the young, and instilled into them these virtues and precepts, — the Socratic Method. First, Socrates sought to empty the individual of his conceit of knowledge. In this negative process especially, which as an instrument is often termed the Socratic **Elenchus**, Socrates exhibits what is known as his **Irony**. This means that self-assumed ignorance which, putting him in the attitude of a simple and eager learner himself, thus beguiled and charmed his collocutor into a gradual, unconscious disclosure of his own shallowness and ignorance. Again, in all his conversation, Socrates taught not by set discourse, but by questioning. By putting leading questions on general or well-known facts, Socrates, by easy steps, to the surprise and delight of his subject, would bring him to the enunciation of some principle hitherto unknown or undeveloped in his mind. This is called his **Maieutic**: a term which Socrates himself suggested, likening his relation to the development and birth of ideas in the mind to that mid-wife office which his mother performed for the body. Both this feature and the illustration afforded fine material for jest to Aristophanes, who, in his usual comic way, proceeded to literalize the metaphor. Further, the whole drift of a Socratic discussion was toward close and accurate **definition**. Socrates insisted on clear conceptions: proceeding from individuals, by successive exclusions and differentiations, he arrived at a general notion sharply defined. He made free use of illustrative examples, and demanded assent of his collocutor at every point. Aristotle credits Socrates with being the first to develop this method of "induction" and "definition;" but the former must not be identified with the modern Baconian induction.

Xenophon, it will be observed, lays great stress on the positive and practical side of Socrates' teaching, — a phase which appears less distinctly in Plato's writings. In order to illustrate this fully, Xenophon's plan necessitates some repetition, in so far that he gives a new discussion on each

of the virtues. Yet here the manner, the Method, rather than the matter, the Doctrine, is the prominent feature; and Euthydemus, as far as might be, is taken as a typical example of systematic training by Socrates.

The **final chapter** brings Xenophon's design to a full-rounded completion, by showing that, notwithstanding men's unrighteous sentence, the life and work of Socrates did not lack divine approval. It is strange that Xenophon does not here or elsewhere present his master's views on the after-state; but from what he puts into the mouth of the elder Cyrus, dying, we may take assurance that Plato's eloquent expositions do not misrepresent or overstate Socrates' belief in the soul's immortality.

**Concluding Remarks.**—Socrates is remarkable as a man, for his singular simplicity and eminent purity of life, far beyond the morality of his times; for his firm adherence to the highest moral principle in the most trying circumstances; for his wonderful powers as a converser; for his long life of unselfish devotion to his missionary inspiration, the improvement of his fellow-men; and for his noble martyr death. As a **philosopher**, he marks a new epoch. He not only popularized philosophy, but, in the familiar language of Cicero, "called it down from heaven to earth, and introduced it into the cities and houses of men,"—made it practical, and more—virtually initiated the study of **Moral Philosophy**. Heretofore, Physics, Astronomy, Mathematics, Metaphysics, Sophistic, represented the range of speculation and of popular teaching. Socrates found in moral truths, in the duties and destinies of the individual, a new and higher sphere. In his general methods, and in some degree in his aims, he was akin to the class of teachers called Sophists. That he distinctively took no fee from his followers, simply marks the purity and nobility of his motives, and frees him from all suspicion of selfish, unprincipled catch-penny instruction. Socrates resented being classed with these men:

though doubtless he honored the more worthy of them, such as Prodicus, Protagoras, and Hippias. More specifically, as already noticed, Socrates is famous for his argument for the divine existence, for his theory of virtue, for introducing definition, and for his peculiar method. He left no writings, and, in the strict sense, founded no school. But many of his pupils caught the fire, and became the founders of various divergent sects. Prominently, the Cynics, with Antisthenes as their leader, attributed to him their ascetic principles ; and at a later date, the Stoics claimed Socrates as the author of their pure moral system. Above all, Plato was his pupil, as he in turn fathered the equally distinguished member of this illustrious trio, Aristotle. Thus, not only for his own actual contributions to philosophy, but even more for the mighty impulse which he gave to intellectual activity, Socrates will be ever famous.

In estimating the character and worth of Socrates, the student must not forget the fact that much which contributes to the power of the living teacher eludes transmission, as well as the fact that much of the beauty and force of the original utterance is lost in being reproduced in our symbols ; but more than all, one must enter into sympathetic appreciation of those externals of custom and mode of thought, which make each age and civilization seem to a succeeding crude and peculiar. For Xenophon, it cannot be claimed that, in a subject of this kind, he writes with the highest art, or that he had any genius for philosophy. As an offset to this, his account can be relied upon as not garbled, or overlaid with the writer's own philosophizing, or warped by any prejudice which we do not perfectly understand and cannot readily eliminate. Plato, it is well understood, in but a few works presents the historical Socrates, but makes a dramatic Socrates the mouthpiece of his own distinctive doctrines. Plato, however, writes with an eloquence and beauty that is unsurpassed, — in prose that is poetry. In short, Xenophon presents us with a series of rough, pencilled sketches, while

Plato paints an idealized portraiture, — and Aristophanes draws us a distorted cartoon.

The Memorabilia, while thus affording the best data for a knowledge of Socrates as he was, is not devoid of many fine passages of intrinsic interest. It makes an excellent preparation for reading with rapidity and pleasure the dialogues of Plato, or Aristophanes' famous comedy.

**Authorities.** — Many further particulars will be found in their appropriate place in the Notes. For a charming account of Xenophon and his writings, see the volume "Xenophon," in the series, "Ancient Classics for English Readers." The *débris* of anecdotes and traditions which constitutes the so-called "Life" of Socrates by Diogenes Laertius, is largely transferred to the pages of the Classical Dictionaries, and to Wigger's "Life of Socrates." On the Socratic philosophy, besides the various Histories of Philosophy, Zeller's "Socrates and the Socratic Schools" may be consulted. For a general view, see the Histories of Greece; but especially, for the most thorough and comprehensive survey and the best critical estimate of Socrates, see Chapter *lxviii.* in Grote's History.

# ΞΕΝΟΦΩΝΤΟΣ

## ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

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### BOOK I. CHAPTER I.

CHAPTERS I. AND II. REVIEW THE INDICTMENT AGAINST  
SOCRATES.

*The charges stated.*

Πολλάκις ἐθαύμασα τίσι ποτὲ λόγοις Ἀθηναί-<sup>1</sup>  
ους ἔπεισαν οἱ γραψάμενοι Σωκράτην ὥς ἄξιος εἶη  
θανάτου τῇ πόλει. ἡ μὲν γὰρ γραφή κατ' αὐτοῦ  
τοιιάδε τις ἦν· Ἀδικεῖ Σωκράτης οὓς μὲν ἡ  
πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ  
καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ  
τοὺς νέους διαφθείρων.

*How unfounded the first count, appears (1) from his private  
life, which evinced singular piety and depth of spiritual  
insight.*

Πρῶτον μὲν οὖν, ὥς οὐκ ἐνόμιζεν οὓς ἡ πόλις<sup>2</sup>  
νομίζει θεούς, ποῖω ποτ' ἐχρήσαντο τεκμηρίω;  
θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἴκοι, πολ-  
λάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ  
μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλητο  
γὰρ ὥς φάλη Σωκράτης τὸ δαιμόνιον ἐαυτῷ σημαί-  
νειν· ὅθεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰ-

- 3 τιάσασθαι καινὰ δαιμόνια εἰσφέρειν. ὁ δ' οὐδὲν  
καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν πο-  
μιζόντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμ-  
βόλοις καὶ θυσίαις. οὗτοί τε γὰρ ὑπολαμβάνουσιν  
οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ  
συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς  
διὰ τούτων αὐτὰ σημαίνειν, κακεῖνος δὲ οὕτως ἐνό-  
4 μιζεν· ἀλλ' οἱ μὲν πλείστοί φασιν ὑπὸ τε τῶν  
ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ  
προτρέπεσθαι· Σωκράτης δ' ὥσπερ ἐγίγνωσκεν,  
οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν.

*His faith was justified by experience; and with wise discrimination he directed others to seek the divine counsel.*

- Καὶ πολλοῖς τῶν συνόντων προηγόρευε τὰ μὲν  
ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προση-  
μαίνοντος. καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέ-  
5 φερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. καίτοι τίς  
οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μήτ' ἡλί-  
θιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδό-  
κει δ' ἂν ἀμφοτέρα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ  
θεοῦ φαινόμενα ψευδόμενος ἐφαίνετο. δῆλον οὖν  
ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύ-  
σειν. ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ;  
πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν;  
6 ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδέους.  
τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν,  
ὡς ἐνόμιζον ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν  
ἀδήλων ὅπως ἀποβήσοιτο μαντευσομένους ἔπεμπε  
εἰ ποιητέα.



*For, while man may plan, the Gods alone know the issue.*

Καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς 7  
οἰκῆσειν μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν  
γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχι-  
κὸν ἢ τῶν τοιούτων ἔργων ἔξεταστικὸν ἢ λογι-  
στικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα  
τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἶρετὰ  
ἐνόμιζεν εἶναι· τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη 8  
τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον  
εἶναι τοῖς ἀνθρώποις. οὔτε γάρ τοι τῷ καλῶς  
ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται, οὔτε  
τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις  
ἐνοικήσει, οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει  
στρατηγεῖν, οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει  
τῆς πόλεως προστατεῖν, οὔτε τῷ καλὴν γήμαντι,  
ἵν' εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται,  
οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς λαβόντι  
δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως.

*Yet revelation supplements, not supplants human reason.*

Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαι- 9  
μόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαι-  
μονᾶν ἔφη· δαιμονᾶν δὲ καὶ τοὺς μαντευομένους ἃ  
τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν·  
οἶον εἴ τις ἐπερωτῶν πότερον ἐπιστάμενον ἡνιο-  
χεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον,  
ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖτ-  
τον λαβεῖν ἢ μὴ ἐπιστάμενον, ἢ ἃ ἔξεστιν ἀριθμή-  
σαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, τοὺς  
τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιτα

ποιεῖν ἡγεῖτο. ἔφη δὲ δεῖν ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ μαθάνειν, ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἴλεω σημαίνειν.

(2) *His public life gives no support to the charge. His public discourses were free from impiety, and avoided physical speculation: which he discountenanced.*

- 10 Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ·  
 πρωὶ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια  
 ἦει καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ  
 λοιπὸν ἀεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι  
 συνέσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βου-  
 11 λομένοις ἐξῆν ἀκούειν. οὐδεὶς δὲ πώποτε Σωκρά-  
 τους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος  
 εἶδεν οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ περὶ τῆς  
 τῶν πάντων φύσεως ἥπερ τῶν ἄλλων οἱ πλείστοι  
 διελέγετο, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν  
 σοφιστῶν κόσμος ἔφυ καὶ τίσιν ἀνάγκαις ἕκαστα  
 γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας  
 12 τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυε. καὶ πρῶτον  
 μὲν αὐτῶν ἐσκόπει πότερά ποτε νομίσαντες ἱκανῶς  
 ἤδη τὰνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν  
 τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες,  
 τὰ δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσή-  
 κοντα πράττειν.

*The theories of the most learned, said he, are as inconsistent as the vagaries of the insane.*

- 13 Ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστὶν ὅτι

ταῦτα οὐ δυνατόν ἐστίν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτὰ δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. τῶν τε γὰρ 14 μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχροὺς εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὂν εἶναι, τοῖς δ' ἄπειρα τὸ πλήθος· καὶ τοῖς μὲν αἰεὶ πάντα κινεῖσθαι, τοῖς δ' οὐδὲν ἂν ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτε ἀπολεῖσθαι.

*While such philosophizing is fruitless, his own was eminently practical: covering the whole field of Ethics.*

Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ἄρ' ὥσπερ οἱ 15 τὰνθρώπεια μανθάνοντες ἡγούνται τοῦθ' ὅτι ἂν μάθωσιν ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἂν βούλωνται ποιήσῃν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσῃν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον ἢ τῶν τοιούτων ἕκαστα γίγνεται. περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα 16 ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων αἰεὶ διε-

λέγετο, σκοπῶν τί εὐσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικός, τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότες ἡγεῖτο καλοὺς καγαθοὺς εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἀνδραδικαίως κεκλήσθαι.

*His public acts — witness one notable instance — show a perfectly upright character, controlled by highest motive.*

- 17 "Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγινῶναι τοὺς δικαστάς· ὅσα δὲ πάντες ἤδεσαν, οὐ θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν; Βουλευσας
- 18 γάρ ποτε καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μιᾷ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἑρασινίδην ἀποκτείνειν πάντας, οὐκ ἠθέλησεν ἐπιψηφίσειν, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποίησατο εὖορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ
- 19 φυλάξασθαι τοὺς ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι· Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

*With piety thus attested, what shall be said of the verdict?*

Θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι 20  
Σωκράτην περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν  
οὐδὲν ποτε περὶ τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πρά-  
ξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα οἷά  
τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο  
εὐσεβέστατος.

## CHAPTER II.

*On the second count, his conviction was alike unwarranted :  
no man more rigidly virtuous; and the influence of his  
example was irresistible, elevating the morals, and pro-  
moting physical manhood.*

Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι 1  
τινας, ὥς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς  
τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίῳ καὶ γασ-  
τρὸς πάντων ἀνθρώπων ἐγκρατέστατος ἦν, εἴτα  
πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτε-  
ρικώτατος, ἔτι δὲ πρὸς τὸ μετρίῳ δεῖσθαι πεπαι-  
δευμένος οὕτως ὥστε πᾶν μικρὰ κεκτημένος πᾶν  
ῥαδίως ἔχειν ἀρκοῦντα. πῶς οὖν αὐτὸς ὦν τοιοῦ-  
τος ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους  
ἢ ἀφροδισίῳ ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς  
ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλοὺς, ἀρε-  
τῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών, ἂν  
ἐαντιῶν ἐπιμελῶνται, καλοὺς κάγαθοὺς ἔσεσθαι.  
καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι 3  
τούτου, ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὦν ἐλπί-

ζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ μιμουμένους  
 4 ἐκείνον τοιούτους γενήσεσθαι. ἀλλὰ μὴν καὶ τοῦ  
 σώματος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας  
 οὐκ ἐπῆναι. τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν  
 ἀπεδοκίμαζε, τὸ δὲ ὅσα γ' ἡδέως ἢ ψυχὴ δέχεται,  
 ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε. ταύτην γὰρ τὴν  
 ἔξιν ὑγιεινὴν τε ἱκανῶς εἶναι καὶ τὴν τῆς ψυχῆς  
 ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη.

*In his simple habits of life and in his remarkable contempt  
 of money, he differed widely from professional teachers.*

5 Ἄλλ' οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικός ἦν  
 οὔτ' ἀμπεχόνῃ οὔθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ.  
 οὐ μὴν οὐδ' ἐρασιχρημάτων γε τοὺς συνόντας ἐποί-  
 6 ει. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ  
 ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα. τού-  
 του δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖ-  
 σθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν  
 ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει διὰ τὸ ἀναγκαῖ-  
 7 ον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν λάβοιεν τὸν  
 μισθόν. ἐθαύμαζε δ' εἴ τις ἀρετὴν ἐπαγγελλόμενος  
 ἀργύριον πράττειτο καὶ μὴ νομίζοι τὸ μέγιστον κέρ-  
 8 δος ἔξιν φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο  
 μὴ ὁ γενόμενος καλὸς καγαθὸς τῷ τὰ μέγιστα εὐερ-  
 γητήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. Σωκράτης  
 δὲ ἐπηγγέιλτο μὲν οὐδενὶ πώποτε τοιούτον οὐδέν,  
 ἐπίστευε δὲ τῶν συνόντων ἑαυτῷ τοὺς ἀποδεξαμέ-  
 νους ἄπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα βίον  
 ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι.  
 πῶς οὖν ἂν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους;  
 εἰ μὴ ἄρα ἢ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

*A more specific charge: 'Socrates uttered incendiary speeches.'*

Ἀλλὰ νῦν Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει 9  
τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων ὡς  
μῶρον εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυά-  
μου καθιστάναί, κυβερνήτῃ δὲ μηδένα ἐθέλειν χρη-  
σθαι κυαμευτῷ μηδὲ τέκτονι μηδ' αὐλητῇ μηδ' ἐπ'  
ἄλλα τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἀμαρ-  
τανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτανομένων.  
τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους  
καταφρονεῖν τῆς καθεστώσης πολιτείας καὶ ποιεῖν  
βιαίους.

*Men of culture are too wise to resort to revolution: there is  
a safer way to reform.*

Εγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκοῦντας καὶ νομί- 10  
ζοντας ἱκανοὺς εἶναι τὰ συμφέροντα διδάσκειν τοὺς  
πολίτας ἥκιστα γίγνεσθαι βιαίους, εἰδότας ὅτι τῇ  
μὲν βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ  
πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίγνε-  
ται. οἱ μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦ-  
σιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν.  
οὐκ οὖν τῶν φρόνησιν ἀσκούντων τὸ βιάζεσθαι, ἀλ-  
λὰ τῶν ἰσχὺν ἄνευ γνώμης ἐχόντων [τὰ τοιαῦτα  
πράττειν] ἐστίν. ἀλλὰ μὴν καὶ συμμάχων ὁ μὲν 11  
βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων, ὁ δὲ πεί-  
θειν δυνάμενος οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν  
δύνασθαι πείθειν. καὶ φονεύειν δὲ τοῖς τοιούτοις  
ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα βού-  
λοιτ' ἂν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι:



*'The notorious careers of Critias and Alcibiades substantiate the charge': observe what were their native dispositions, and their covert motive in resorting to Socrates.*

- 12 Ἄλλ', ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων κλεπτίστατός τε καὶ βιαιότατος καὶ φονικώτατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ
- 13 ὕβριστότατος καὶ βιαιότατος. ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποίησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν
- 14 ὥς ἐγένετο διηγῆσομαι. ἐγενέσθην μὲν γὰρ δὴ τῷ ἄνδρι τούτῳ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτῳ γενέσθαι. ἤδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον ἐν
- 15 τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὁρῶντε καὶ ὄντε οἷω προείρησθαι, πότερόν τις αὐτῷ φῆ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι
- 16 ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖς ἢ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἐώρων ἢ τεθνάναι, ἐλέσθαι ἂν αὐτῷ μᾶλλον τεθνάναι. δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὥς γὰρ τάχιστα κρείττονε τῶν συγ-

γυγνομένων ἡγησάσθην εἶναι, εὐθύς ἀποπηδήσαντε  
Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἕνεκα  
Σωκράτους ὠρεχθήτην.

*'Moral teaching should underlie all other': true, and Soc-  
rates did for the time inspire them with virtuous prin-  
ciples.*

"Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι ἐχρήην τὸν 17  
Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς  
συνόντας ἢ σωφρονεῖν. ἐγὼ δὲ πρὸς τοῦτο μὲν  
οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ  
αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν ἥπερ αὐτοὶ  
ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζον- 18  
τας. οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς συνοῦ-  
σιν ἑαυτὸν καλὸν κάγαθόν ὄντα καὶ διαλεγόμενον  
κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων.  
οἶδα δὲ καὶ κείνῳ σωφρονοῦντε, ἔστε Σωκράτει συν-  
ήστην, οὐ φοβουμένῳ μὴ ζημιοῦντο ἢ παλοῖντο ὑπὸ  
Σωκράτους, ἀλλ' οἰομένῳ τότε κράτιστον εἶναι τοῦτο  
πράττειν.

*But character deteriorates, through neglect, or from contami-  
nation with evil;*

"Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων 19  
φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γέ-  
νοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδὲν  
ὧν μάθησίς ἐστιν ὁ μαθὼν ἀνεπιστήμων ἂν ποτε  
γένοιτο. ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω·  
ὁρῶ γὰρ ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ  
σώματα ἀσκούντας οὐ δυναμένους ποιεῖν, οὕτω καὶ

τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκοῦν-  
 τας οὐ δυναμένους· οὔτε γὰρ ἂ δεῖ πράττειν οὔτε  
 20 ὧν δεῖ ἀπέχεσθαι δύνανται. διὸ καὶ τοὺς υἱεῖς οἱ  
 πατέρες, καὶ ὧσι σώφρονες, ὅμως ἀπὸ τῶν πονη-  
 ρῶν ἀνθρώπων εἵργουσιν, ὥς τὴν μὲν τῶν χρηστῶν  
 ὁμιλίαν ἀσκησιν οὔσαν τῆς ἀρετῆς, τὴν δὲ τῶν  
 πονηρῶν κατάλυσιν. μαρτυρεῖ δὲ καὶ τῶν ποιητῶν  
 ὃ τε λέγων,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξεται· ἦν δὲ κακοῖσιν  
 συμμίσηται, ἀπολείς καὶ τὸν ἐόντα νόον·

καὶ ὁ λέγων,

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός.

11 καὶ γὰρ δὲ μαρτυρῶ τούτοις· ὁρῶ γὰρ ὥσπερ τῶν ἐν  
 μέτρῳ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπι-  
 λανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων  
 τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. ὅταν δὲ τῶν  
 νοουθετικῶν λόγων ἐπιλάβηται τις, ἐπιλέλησται καὶ  
 ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει·  
 τούτων δ' ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς  
 σωφροσύνης ἐπιλαθέσθαι.

*also, under the influence of an overpowering passion: alto-  
 gether the principle is abundantly established.*

22 Ὅρῶ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας  
 καὶ τοὺς εἰς ἔρωτας ἐκκυλισθέντας ἥττον δυναμέ-  
 νους τῶν τε δεόντων ἐπιμελεῖσθαι καὶ τῶν μὴ δεόν-  
 των ἀπέχεσθαι. πολλοὶ γὰρ καὶ χρημάτων δυνά-  
 μενοι φεῖδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύναν-  
 ται· καὶ τὰ χρήματα καταναλώσαντες ὧν πρόσθεν

ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. πῶς οὖν οὐκ ἐνδέχεται σωφρονή- 23  
σαντα πρόσθεν αὐθις μὴ σωφρονεῖν, καὶ δίκαια δυ-  
νηθέντα πράττειν αὐθις ἀδυνατεῖν; πάντα μὲν οὖν  
ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰγαθὰ ἀσκητὰ εἶναι,  
οὐχ ἥκιστα δὲ σωφροσύνη. ἐν γὰρ τῷ αὐτῷ  
σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδوناὶ πεί-  
θουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην  
ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

*That Critias and Alcibiades, then, in altered circumstances  
and surrounded by the worst influences, did degenerate, is  
not remarkable.*

Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σω- 24  
κράτει συνήστην, ἐδυνάσθην ἐκείνῳ χρωμένῳ συμ-  
μάχῳ τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ'  
ἀπαλλαγέντε Κριτίας μὲν φυγὼν εἰς Θετταλίαν ἐκεῖ  
συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιοσύνη χρω-  
μένοις, Ἀλκιβιάδης δ' αὖθις διὰ μὲν κάλλος ὑπὸ  
πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δὲ  
δύναμιν τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ  
πολλῶν καὶ δυνατῶν [κολακεύειν] ἀνθρώπων δια-  
θρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος καὶ ῥα-  
δίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων  
ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσε-  
ως, οὕτω καὶ ἐκεῖνος ἡμέλησεν αὐτοῦ. τοιούτων δὲ 25  
συμβάντων αὐτοῖν καὶ ὠγκωμένῳ μὲν ἐπὶ γένει,  
ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφυσημένῳ δ' ἐπὶ δυνά-  
μει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ  
δὲ πᾶσι τούτοις [διεφθαρμένῳ] καὶ πολὺν χρόνον

ἀπὸ Σωκράτους γεγονότε, τί θαυμαστὸν εἰ ὑπερηφάνῳ ἐγενέσθην;

*Shall Socrates be held accountable? Apply such a principle elsewhere.*

- 26 Εἰτα εἰ μὲν τι ἐπλημμελησάτην, τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται; ὅτι δὲ νέῳ ὄντε αὐτῷ, ἥνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεστάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σώφρονε, οὐδενὸς ἐπαίνου
- 27 δοκεῖ τῷ κατηγόρῳ ἄξιος εἶναι; οὐ μὴν τά γε ἄλλα οὕτω κρίνεται. τίς μὲν γὰρ αὐλητής, τίς δὲ κιθαριστής, τίς δὲ ἄλλος διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβῳ τῷ σωφρονῇ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται, ἀλλ' οὐχ ὅσῳ ἂν παρὰ τῷ ὑστέρῳ χεῖρων φαίνεται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἷ γε πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων, οὐκ αἰτίαν ἔχουσιν,
- 28 ἐὰν αὐτοὶ σωφρονῶσιν. οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ' αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

*His unsparing denunciation of vice made him incur the displeasure of Critias: who took opportunity to frame an edict aimed at Socrates.*

- 29 Ἄλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπῆναι, δικαίως ἂν ἐπιτι-

μῶτο. Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρῶντα  
 Εὐθυδήμου καὶ πειρῶντα χρῆσθαι καθάπερ οἱ πρὸς  
 τὰ φροδίσια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε  
 φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρόπον ἀνδρὶ  
 καλῷ καὶ ἀγαθῷ τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ  
 ἄξιος φαίνεσθαι, προσαιτεῖν ὥσπερ τοὺς πτωχοὺς  
 ἱκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μη-  
 δενὸς ἀγαθοῦ. τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ 30  
 ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σω-  
 κράτην ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυ-  
 δήμου εἰπεῖν, ὅτι ὑκὸν αὐτῷ δοκοίη πᾶσχειν ὁ  
 Κριτίας ἐπιθυμῶν Εὐθυδήμῳ προσκνησθαι ὥσπερ  
 τὰ ὕδια τοῖς λίθοις. ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σω- 31  
 κράτην ὁ Κριτίας, ὥστε καὶ ὅτε τῶν τριάκοντα ὧν  
 νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευ-  
 σεν αὐτῷ καὶ ἐν τοῖς νόμοις ἔγραψε λόγων τέχνην  
 μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ καὶ οὐκ ἔχων  
 ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις  
 ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ καὶ  
 διαβάλλων πρὸς τοὺς πολλούς. οὐδὲ γὰρ ἔγωγε  
 οὔτ' αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα οὔτ'  
 ἄλλου του φάσκοντος ἀκηκοέναι ἡσθόμην.

*Socrates offends, and is summoned.*

Ἐδήλωσε δέ· ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν 32  
 τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπεκτεῖνον,  
 πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σω-  
 κράτης, ὅτι θαυμαστόν οἱ δοκοίη εἶναι, εἴ τις γενό-  
 μενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους  
 τε καὶ χεῖρους ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος

εἶναι, ἔτι δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους τε καὶ χείρους μὴ αἰσχύνεται μηδ' οἶεται κακὸς εἶναι  
 33 προστάτης τῆς πόλεως. ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντε ὃ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι.

*The Socratic 'irony': in utmost simplicity he asks the law expounded.*

Ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ εἰ ἐξείη πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προαγορευομένων. τῷ δ'  
 34 ἐφάτην. Ἐγὼ τοίνυν, ἔφη, παρεσκεύασμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι' ἄγνοϊαν λάθω τι παρανομήσας, τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς. εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον ἂν εἴη τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρα-  
 35 τέον ὀρθῶς λέγειν. καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι.

*Presses his point, and exasperates the committee into revealing the true spirit of the measure.*

Καὶ ὁ Σωκράτης, Ἰνα τοίνυν, ἔφη, μὴ ἀμβίβολον ἦ, ὥς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους



εἶναι τοὺς ἀνθρώπους· καὶ ὁ Χαρικλῆς, "Οσοῦπερ, εἶπε, χρόνου βουλευεῖν οὐκ ἔξεστιν, ὥς οὐπω φρονίμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν. Μηδ' ἐάν τι ὠνῶμαι, ἔφη, ἢ πωλῇ νεώτερος 36 τριάκοντα ἐτῶν, ἔρωμαι ὅπόσου πωλεῖ; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς· ἀλλὰ τοι σύγε, ὦ Σώκρατες, εἴωθας εἰδὼς πῶς ἔχει τὰ πλείστα ἐρωτᾶν· ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἶον ποῦ οἰκεῖ Χαρικλῆς ἢ ποῦ ἐστι Κριτίας; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. ὁ δὲ Κριτίας, Ἀλλὰ τῶνδ' ἐγὼ τοί 37 σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετρίφθαι διαθρυλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων τούτοις τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μή, φυλάττου ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσης. ἔνθα 38 καὶ δῆλον ἐγένετο ὅτι ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου ὠργίζοντο τῷ Σωκράτει.

*Similarly, an anecdote of Alcibiades will show his natural bent, and what he sought from Socrates.*

Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκράτην καὶ ὥς εἶχον πρὸς ἀλλήλους, εἴρηται. φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν 39 παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἀρέσκοντος αὐτοῖς Σωκράτους ὠμιλησάτην δν χρόνον ὠμιλείτην αὐτῷ, ἀλλ' εὐθύς ἐξ ἀρχῆς

ὥρμηκότε προεστάναι τῆς πόλεως. ἐτι γὰρ Σωκρά-  
 τει συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχείρουν  
 διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολι-  
 40 τικά. λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν  
 εἶναι, Περικλεῖ, ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστά-  
 τη δὲ τῆς πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων.

*He draws out his guardian, Pericles, the famous statesman,  
 to define law and legal right:*

41 Εἰπέ μοι, φάναι, ὦ Περικλείς, ἔχοις ἄν με διδά-  
 ξαι τί ἐστὶ νόμος; Πάντως δήπου, φάναι τὸν Πε-  
 ρικλέα. Δίδαξον δὴ πρὸς τῶν θεῶν, φάναι τὸν  
 Ἀλκιβιάδην· ὥς ἐγὼ ἀκούων τινῶν ἐπαινουμένων,  
 ὅτι νόμιμοι ἄνδρες εἰσὶν, οἶμαι μὴ ἂν δικαίως τοί-  
 του τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα τί ἐστὶ νό-  
 42 μος. Ἄλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς,  
 ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος  
 γινῶναι τί ἐστὶ νόμος· πάντες γὰρ οὗτοι νόμοι  
 εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν  
 ἔγραψε, φράζον ἅ τε δεῖ ποιεῖν καὶ ἅ μὴ. Πότε-  
 ρον δὲ τὰγαθὰ νομίσαν δεῖν ποιεῖν ἢ τὰ κακά;  
 Τὰγαθὰ νῆ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακὰ  
 43 οὐ. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ' ὥσπερ ὅπου ὀλι-  
 γαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν ὅ τι χρὴ  
 ποιεῖν, ταῦτα τί ἐστὶ; Πάντα, φάναι, ὅσα ἂν τὸ  
 κρατοῦν τῆς πόλεως βουλευσάμενον ἅ χρὴ ποιεῖν  
 γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρα-  
 τῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἅ χρὴ ποιεῖν,  
 καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων,  
 φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται.

*then, force and illegality; and proceeds to entangle Pericles in contradictions: who laughs it off.*

Βία δέ, φάναι, καὶ ἀνομία τί ἐστίν, ὦ Περικ- 44  
 κλεις; ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πεί-  
 σας, ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν ὅ τι αὐ-  
 τῷ δοκῇ; Ἐμοιγε δοκεῖ, φάναι τὸν Περικλέα.  
 Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας  
 ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί; Δοκεῖ μοι,  
 φάναι τὸν Περικλέα· ἀνατίθεμαι γὰρ τὸ ὅσα τύ-  
 ραννος μὴ πείσας γράφει νόμον εἶναι. Ὅσα δὲ οἱ 45  
 ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦν-  
 τες γράφουσι, πότερον βίαν φῶμεν ἢ μὴ φῶμεν  
 εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα  
 τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων  
 εἴτε μὴ, βία μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα  
 τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἐχόντων  
 γράφει μὴ πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη;  
 Μάλα τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ, καὶ 46  
 ἡμεῖς τηλικοῦτοι ὄντες δεινοὶ τὰ τοιαῦτα ἤμεν· τοι-  
 αῦτα γὰρ καὶ ἐμελετώμεν καὶ ἐσοφίζόμεθα, οἷάπερ  
 καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. τὸν δὲ Ἀλκιβιά-  
 δην φάναι· Εἶθε σοι, ὦ Περικλεῖς, τότε συνεγενό-  
 μην, ὅτε δεινότητος σαντοῦ ταῦτα ἦσθα.

*The cases of Critias and Alcibiades were peculiar and wholly exceptional.*

Ἐπεὶ τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλα- 47  
 βον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσήε-  
 σαν· οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσέλ-

θοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως ἔπραττον, ὧνπερ ἔνεκεν καὶ Σωκρά-  
 48 τει προσῆλθον. ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμιλητὴς καὶ Χαιρεφῶν καὶ Χαιρεκράτης καὶ Ἑρμογένης καὶ Σιμμίας καὶ Κέβης καὶ Φαιδῶνδας καὶ ἄλλοι, οἳ ἐκείνῳ συνῆσαν οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιτο, ἀλλ' ἵνα καλοὶ τε καγαθοὶ γενόμενοι καὶ οἰκῶ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιτο καλῶς χρῆσθαι. καὶ τούτων οὐδεὶς οὔτε νεώτερος οὔτε πρεσβύτερος ὧν οὔτ' ἐποίησε κακὸν οὐδὲν οὔτ' αἰτίαν ἔσχευ.

*'Socrates,' it was further alleged, 'taught contempt for parents and kinsfolk, and disregard for friends': this proceeded from the most palpable misunderstanding.*

49 Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας ἑαυτῷ σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώμενος, ὥς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον  
 50 εἶη δεδέσθαι. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἔνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾤετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων ἂ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἔνεκα πολλάκις ἐσκόπει τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαινομένους ᾤετο συμφερόντως ἂν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν  
 51 μανθάνειν παρὰ τῶν ἐπισταμένων. ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας

ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων ὡς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. ἔφη δὲ καὶ περὶ τῶν 52 φίλων αὐτὸν λέγειν ὡς οὐδὲν ὄφελος εὔνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ ἐρμηνεύσαι δυναμένους· ἀναπείθοντα οὖν τοὺς νέους αὐτὸν ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς αὐτόν.

*Other speeches, capable of similar perversion, will serve to show his real meaning: that 'senseless is worthless,' and usefulness is the basis of all true merit.*

Ἐγὼ δ' αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε 53 καὶ τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε δῆ, ὅτι τῆς ψυχῆς ἐξεληθούσης, ἐν ἣ ὁ μόνῃ γίγνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν. ἔλεγε δὲ ὅτι καὶ ζῶν ἕκαστος 54 ἑαυτοῦ, ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὅτι ἂν ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ παρέχει. αὐτοὶ τέ γε αὐτῶν ὀνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσι καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν καὶ τούτου χάριν οἶονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ τὸ σίαλον ἐκ τοῦ

στόματος ἀποπτύουσιν ὡς δύνανται πορρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει δὲ 55 πολὺ μᾶλλον. ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, ἐάν τε ὑπὸ πατρός ἐαν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ' ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκεῖος εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειράται ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

*Yet another charge: 'he abused scriptural authority': this from Hesiod, said they, to justify villany;*

56 Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα καὶ τούτοις μαρτυρίοις χρώμενον διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτὸν ὡς ὁ ποιητῆς κελεύει μηδενὸς ἔργου μήτ' ἀδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, 57 ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Σωκράτης δ' ἐπεὶ διομολογήσαιτο τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δ' ἀργεῖν κακόν, τοὺς μὲν ἀγαθὸν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας εἶναι, τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλει. ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

*and this from Homer, to encourage aristocratic overbearing ;  
a trait quite foreign to Socrates' nature.*

τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν 58  
λέγειν, ὅτι Ὀδυσσεὺς

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
Δαιμόνι', οὗ σε ἔοικε κακὸν ὧς δειδίσσεσθαι,  
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαοὺς.  
ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,  
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·  
Δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,  
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὥς ὁ ποιητῆς ἐπαινοῖ  
παίεσθαι τοὺς δημότας καὶ πένητας. Σωκράτης 59  
δ' οὐ ταῦτ' ἔλεγε, καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν  
ᾤετο δεῖν παίεσθαι, ἀλλ' ἔφη δεῖν τοὺς μήτε λό-  
γῳ μήτ' ἔργῳ ὠφελίμους, ὄντας μήτε στρατεύματι  
μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι,  
βοηθεῖν ἱκανούς, ἄλλως τ' εἰς πρὸς τούτῳ καὶ  
θρασεῖς ὦσι, πάντα τρόπον κωλύεσθαι, καὶ πάν-  
πλούσιοι τυγχάνωσιν ὄντες. ἀλλὰ Σωκράτης 60  
τὰναντία τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ  
φιλόανθρωπος ὢν.

*He who so generously spread the feast for poor and rich  
alike, deserves rank as a public benefactor.*

Ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ  
ξένους λαβὼν οὐδένα πώποτε μισθὸν τῆς συνουσίας  
ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαν-  
τοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου προῖκα λα-



βόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν ὥσπερ ἐκεῖνος δημοτικοί. τοῖς γὰρ μὴ ἔχουσι  
 61 χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι. ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρεῖχε, πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαιμονίῳ, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι ξένους ἐδείπνιζε, Σωκράτης δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

*Summing up: Socrates, guiltless before the law, deserved not the fate of the common criminal, but everlasting honor from the state: none more pious; none more virtuous and influential for good.*

62 Ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὔροι. κατὰ γὰρ τοὺς νόμους, εἴαν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἢ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων  
 63 πλείστον ἀπείχεν. ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως οὔτε προδοσίας οὔτε ἄλλου κακοῦ οὔδενός πώποτε αἴτιος ἐγένετο· οὔδὲ μὴν ἰδίᾳ γε οὔδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν οὔτε κακοῖς περιέβαλεν, ἀλλ' οὔδ' αἰτίαν τῶν εἰρημένων οὔδενός  
 64 τώποτ' ἔσχε. πῶς οὖν ἂν ἔνοχος εἴη τῇ γραφῇ;

ὅς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς, ὥς ἐν τῇ γραφῇ ἐγγέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς μάλιστα πάντων ἀνθρώπων, ἀντὶ δὲ τοῦ διαφθεῖρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτιᾶτο, φανερὸς ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πολεῖς τε καὶ οἰκοὶ εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

### CHAPTER III.

THE POSITIVE PORTION OF THE RECOLLECTIONS  
HERE BEGINS. THE SOCRATIC DOCTRINE.

(I) *His principles of religious faith and duty* (ΕΥΣΕΒΕΙΑ):  
*revelation the guide; the Gods know best;*

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας 1  
τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ  
διαλεγόμενος, τούτων δὴ γράψω ὅποσα ἂν διαμνη-  
μονεύσω. τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανερὸς  
ἦν καὶ ποιῶν καὶ λέγων ἡπερ ἡ Πυθία ἀποκρίνε-  
ται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας  
ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς  
τῶν τοιούτων· ἣ τε γὰρ Πυθία νόμῳ πόλεως ἀναι-  
ρεῖ ποιούντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε  
οὕτω καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήνει,  
τοὺς δὲ ἄλλως πως ποιούντας περιέρχους καὶ

2 **ματαίους** ἐνόμιζεν εἶναι. καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας, ὅποια ἀγαθὰ ἐστι· τοὺς δ' εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὐχοιντο τῶν φανερώς ἀδήλων ὅπως ἀποβήσοιτο.

*They regard motive, not the magnitude of offerings; the divine will paramount.*

3 **Θυσίας** δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους τούτου,

Καδδύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι.

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν **Καδδύ-**  
 4 **ναμιν** ἔρδειν. εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι ἢ εἰ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντι

βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγόρει, οἵτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημαινόμενα ποιοῦσί τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν. αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν.

(2) *His principles of virtuous living* (ΕΓΚΡΑΤΕΙΑ): 'eat to live, not live to eat'; excess deleterious to body, mind, and soul; his witty version of the Circean enchantment.

Διαίτη δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, 5  
 ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. οὕτω γὰρ εὐτελὴς ἦν ὥστ' οὐκ οἶδ' εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκούντα. σίτῳ μὲν γὰρ τοσοῦτῳ ἐχρήτο ὅσον ἡδέως ἦσθιε· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦει ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἡδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῶη. εἰ δέ ποτε 6  
 κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν κόρον ἐμπίπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ πείθοντα μὴ πεινῶν-  
 τας ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. οἷεσθαι δ' ἔφη ἐπισκώπτων καὶ 7  
 τὴν Κίρκην ὡς ποιεῖν τοιοῦτοῖς πολλοῖς δειπνίζουσαν· τὸν δὲ Ὀδυσσεά Ἑρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατῇ ὄντα καὶ ἀποσχόμενοι τὸ ὑπὲρ

τὸν κόρον τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐ  
 3 γενέσθαι ἔν. τοιαῦτα ἔμὲν περὶ τούτων ἔπαιζεν  
 ἅμα σπουδάζων.

*Licentiousness he reprobated in the severest terms: a case  
 that fell under Xenophon's own notice.*

Ἀφροdisίων δὲ παρήνει τῶν καλῶν ἰσχυρῶς ἀπέ-  
 χεσθαι· οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων  
 ἀπτόμενον σωφρονεῖν. ἀλλὰ καὶ Κριτόβουλόν ποτε  
 τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιά-  
 δου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου  
 9 ἤρετο Ξενοφῶντα, Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ  
 σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν  
 ἀνθρώπων μᾶλλον ἢ τῶν θρασέων καὶ τῶν προνοη-  
 τικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥίψοκινδύνων;  
 Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν. Νῦν τοίνυν νό-  
 μιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον·  
 οὗτος κἂν εἰς μαχαίρας κυβιστήσῃε κἂν εἰς πῦρ  
 10 ἄλοιτο. Καὶ τί δή, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιούντα  
 τοιαῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη,  
 ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλήσαι, ὄντα  
 εὐπροσώποτατον καὶ ὠραιότατον; Ἄλλ' εἰ μέντοι,  
 ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥίψοκίνδυνον  
 ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν κίνδυνον τούτου ὑπο-  
 11 μέναι. Ὡς τλήμων, ἔφη ὁ Σωκράτης, καὶ τί ἂν  
 οἷε παθεῖν καλὸν φιλήσας; ἄρ' οὐκ ἂν αὐτίκα  
 μάλα δοῦλος μὲν εἶναι αὐτ' ἐλευθέρου, πολλὰ δὲ  
 δαπανᾶν εἰς βλαβεράς ἡδονάς, πολλήν δὲ ἀσχο-  
 λίαν ἔχειν τοῦ ἐπιμεληθῆναί τινος καλοῦ κάγαθοῦ,  
 σπουδάζειν δ' ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαινό-

μενος σπουδάσειεν; Ὡς δὲ Ἡράκλεις, ἔφη ὁ Ξενοφῶν, 12  
ὥς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος  
εἶναι.

*Vice has a scorpion sting.*

Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις; οὐκ  
οἶσθα, ἔφη, ὅτι τὰ φαλάγγια, οὐδ' ἡμιωβολιαῖα τὸ  
μέγεθος ὄντα, προσαψάμενα μόνον τῷ στόματι  
ταῖς τε ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους καὶ τοῦ  
φρονεῖν ἐξίστησι; Ναὶ μὰ Δι', ἔφη ὁ Ξενοφῶν.  
ἐνίησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. Ὡς 13  
μῶρε, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς οὐκ οἶ  
φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ ὀρᾷς; οὐκ οἶσθ'  
ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὠραῖον,  
τοσοῦτῳ δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ ἐκείνα  
μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον[ἐὰν δέ τις  
αὐτὸ θεᾷται,] ἐνίησί τι καὶ πάννυ πρόσωθεν τοιοῦ-  
τον ὥστε μαίνεσθαι ποιεῖν; [ἴσως δὲ καὶ οἱ Ἑρω-  
τες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρό-  
σωθεν οἱ καλοὶ τιτρώσκουσιν.] ἀλλὰ συμβουλεύω  
σοι, ὦ Ξενοφῶν, ὁπόταν ἴδῃς τινὰ καλόν, φεύγειν  
προτροπάδην, σοὶ δ', ὦ Κριτόβουλε, συμβουλεύω  
ἀπειναυτίσαι· μόλις γὰρ ἂν ἴσως ἐν τοσοῦτῳ χρόνῳ  
[τὸ δῆγμα] ὑγιὲς γένοιτο. οὕτω δὲ καὶ ἀφροδισι- 14  
άζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια  
ᾤετο χρῆναι πρὸς τοιαῦτα, οἷα μὴ πάννυ μὲν δεο-  
μένου τοῦ σώματος οὐκ ἂν προσδέξαιτο ἢ ψυχὴ,  
δεομένου δὲ οὐκ ἂν πράγματα παρεχοί. αὐτὸς δὲ  
πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος  
ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ ὠραιότα-  
των ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἁωροτάτων.

- 15 [περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν, καὶ ᾗτε οὐδὲν ἂν ἦττον ἀρκούντως ἡδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.]



## CHAPTER IV.

NEXT, HOW SOCRATES PRACTICALLY ENFORCED MORAL PRINCIPLES. CH. IV., ΕΥΣΕΒΕΙΑ.

*Socrates not a mere guidepost, but a guide. His reproof of Aristodemus for irreligiousness. He introduces the famous Argument from Design to prove the divine existence.*

- 1 Εἰ δέ τινες Σωκράτην νομίζουσιν, ὥς ἔνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν, σκεψάμενοι μὴ μόνον ἂ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἡλεγχεν, ἀλλὰ καὶ ἂ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς
- 2 συνόντας. λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγόμενον πρὸς Ἀριστόδημον τὸν μικρὸν ἐπικαλούμενον. καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα, Εἶπε μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐστιας



ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; Ἔγωγε, ἔφη.  
 καὶ ὅς, Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ 3  
 μὲν τοίνυν ἐπὼν ποιήσει Ὀμηρον ἔγωγε μάλιστα  
 τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ  
 δὲ τραγωδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιῶν  
 Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. Πότερά 4  
 σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε  
 καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῶα  
 ἔμφρονά τε καὶ ἐνεργά; Πολὺ νῆ Δία οἱ ζῶα,  
 εἴπερ γε μὴ τύχῃ τινί, ἀλλ' ἀπὸ γνώμης ταῦτα  
 γίγνεται. Τῶν δὲ ἀτεκμάρτως ἐχόντων ὅτου ἔνεκά  
 ἐστι καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα  
 τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει  
 μὲν τὰ ἐπ' ὠφελείᾳ γυγνόμενα γνώμης εἶναι ἔργα.

*Beneficent design seen in the human anatomy.*

Οὐκ οὐν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους 5  
 ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται  
 ἕκαστα, ὀφθαλμοὺς μὲν ὥσθ' ὁρᾶν τὰ ὀρατά, ὦτα  
 δὲ ὥστ' ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μὴν, εἰ μὴ  
 ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ᾗν; τίς  
 δ' ἂν αἰσθησις ᾗν γλυκέων καὶ δριμέων καὶ πάν-  
 των τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τού-  
 των γνώμων ἐννεργάσθῃ; πρὸς δὲ τούτοις οὐ δοκεῖ 6  
 σοι καὶ τόδε προνοίας ἔργοις εἰκέναι, τὸ ἐπεὶ  
 ἀσθενῆς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶ-  
 σαι, ἃ ὅταν μὲν αὐτῇ χρῆσθαί τι δέῃ, ἀναπετάν-  
 νυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὥς δ' ἂν μηδὲ  
 ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφύσαι·  
 ὀφρύσι τε ἀπογειῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς

μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρῶς κακουργῇ· τὸ δὲ γῆν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λεαίνειν· καὶ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῇ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς καὶ ἀπενεγκεῖν ἢ δυνατόν προσωτάτω ἀπὸ τῶν αἰσθήσεων·

*There is such positive evidence of a wise and good creator: further, that there exists a larger personal intelligence outside and above us, is not improbable.*

ταῦτα οὕτω προνοητικῶς πεπραγμένα ἀπορεῖς πότερα  
 7 τύχης ἢ γνώμης ἔργα ἐστίν; Οὐ μὰ τὸν Δι', ἔφη, ἀλλ' οὕτω γε σκοπούμενῳ πάνυ ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζφου τεχνήματι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα ἔοικε μη-  
 8 χανήμασί τινος ζῶα εἶναι βουλευσαμένου. Σὺ δὲ σαυτὸν φρόνιμόν τι δοκεῖς ἔχειν; Ἐρώτα γ' οὖν καὶ ἀποκρινούμαι. Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶει φρόνιμον εἶναι; καὶ ταῦτ' εἰδὼς ὅτι γῆς τε μικρὸν μέρος ἐν τῷ σώματι πολλῆς οὔσης ἔχεις καὶ ὑγροῦ βραχὺ πολλοῦ ὄντος καὶ τῶν ἄλλων δήπου μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμωσται σοι· νοῦν δὲ μόνον

ἄρα οὐδαμοῦ ὄντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπέρμεγέθη καὶ πληθὺς ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶει εὐτάκτως ἔχειν ; Μὰ 9 Δί', οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν σαντοῦ σύγε ψυχὴν ὁρᾶς, ἣ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν ὅτι οὐδὲν γνώμη, ἀλλὰ τύχῃ πάντα πράττεις.

*The Gods reasonably expect man's worship: they testify their regard for him in various ways, — by his superiority to the brute in body;*

Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγώ, ὦ Σώ- 10  
κρατες, ὑπερορῶ τὸ δαιμονιον, ἀλλ' ἐκείνο μεγαλο-  
πρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας  
προσδεῖσθαι. Οὐκοῦν, ἔφη, ὅσῳ μεγαλοπρεπέστε-  
ρον ἀξιοῖ σε θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον  
αὐτό. Εὐ ἴσθι, ἔφη, ὅτι εἰ νομίζοιμι θεοὺς ἀνθρώ- 11  
πων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. "Ἐπειτ'  
οὐκ οἶει φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν  
ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης  
καὶ προορᾶν πλεον ποιεῖ δύνασθαι καὶ τὰ ὑπερθεν  
μᾶλλον θεᾶσθαι καὶ ἡττον κακοπαθεῖν· [καὶ ὄψιν  
καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν·] ἔπειτα τοῖς μὲν  
ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι  
μόνον παρέχουσιν, ἀνθρώπῳ δὲ καὶ χεῖρας προσ-  
έθεσαν, αἱ τὰ πλεῖστα οἷς εὐδαιμονέστεροι ἐκείνων  
ἐσμὲν ἐξεργάζονται. καὶ μὴν γλῶττάν γε πάντων 12  
τῶν ζώων ἐχόντων μόνην τὴν τῶν ἀνθρώπων ἐποί-  
ησαν οἷαν ἄλλοτε ἀλλαχῇ ψαύουσιν τοῦ στόματος

ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα ἀλλήλοις ἃ βουλόμεθα. [τὸ δὲ καὶ τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρως ταῦτα παρέχειν ;]

*By his spiritual and intellectual endowments ;*

- 13 Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε. τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἦσθηται ὅτι εἰσί ; τί δὲ φύλον ἄλλο ἢ ἄνθρωποι θεοὺς θεραπεύουσι ; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἰκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάληνη ἢ νόσοις ἐπικουρῆσαι ἢ ῥώμην ἀσκῆσαι ἢ πρὸς μάθησιν ἐκπονήσαι, ἢ ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ
- 14 ἰκανωτέρα ἐστὶ διαμεμνήσθαι ; οὐ γὰρ πάνυ σοὶ κατάδηλον ὅτι παρὰ τὰλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες ; οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην ἐδύνατ' ἂν πράττειν ἢ ἐβούλετο, οὔθ' ὅσα χεῖρας ἔχει, ἄφρουα δ' ἐστί, πλέον οὐδὲν ἔχει. σὺ δ' ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς οὐκ οἶε σου θεοὺς ἐπιμελεῖσθαι ; ἀλλ' ὅταν τί ποιήσωσι, νομιεῖς αὐτοῦς σου φροντίζειν ;

*By according revelation to men : in whom they have implanted an innate sense of responsibility.*

- 15 Ὅταν πέμπωσιν, ὥσπερ σὺ φῆς πέμπειν αὐτούς,

συμβούλους ὅτι χρὴ ποιεῖν καὶ μὴ ποιεῖν. "Όταν δὲ Ἀθηναῖοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς; οὐδ' ὅταν τοῖς Ἑλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις, ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται; οἷε δ' ἂν 16 τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὥς ἱκανοί εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτ' ἂν αἰσθῆσθαι; οὐχ ὁρᾷς ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταιται;

*The moral lesson : the universe has a soul ; naught escapes the ken of the Infinite One.*

Ἦγαθέ, ἔφη, κατάμαθε ὅτι καὶ ὁ σὸς νοὺς ἐνὼν 17 τὸ σὸν σῶμα ὅπως βούλεται μεταχειρίζεται. οἷσθαι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα ὅπως ἂν αὐτῇ ἡδὺ ᾖ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γιγνώσκεις 18 τοὺς ἀντιθεραπεύειν ἐθέλοντας καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραι

λαμβάνης θεραπέων, εἴ τί σοι θελήσουσι περι  
 τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὸ  
 θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν ὥσθ' ἅμα  
 πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ  
 19 παρεῖναι καὶ ἅμα πάντων ἐπιμελεῖσθαι. ἐμοὶ μὲν  
 οὖν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει  
 ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρῶντο, ἀπέχε-  
 σθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ  
 καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, ἐπείπερ ἡγήσαιντο μηδὲν  
 ἂν ποτε ὧν πράττοιεν θεοὺς διαλαθεῖν.

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## CHAPTER V.

CHS. V-VII., IN LIKE MANNER, ENFORCE ΕΓΚΡΑΤΕΙΑ.

*Intemperance unfits one for being a general, a trustee, a  
 servant even, or a companion.*

1 Εἰ δὲ δὴ καὶ ἐγκράτεια καλόν τε καὶ ἀγαθὸν ἀνδρὶ  
 κτῆμά ἐστιν, ἐπισκεψώμεθα εἴ τι προὔβιβαζε λέ-  
 γων εἰς ταύτην τοιάδε· Ὡς ἄνδρες, εἰ πολέμου ἡμῖν  
 γενομένου βουλοίμεθα ἐλέσθαι ἄνδρα ὑφ' οὗ μά-  
 λιστ' ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους  
 χειροίμεθα, ἅρ' ὄντιν' αἰσθανοίμεθα ἥττω γαστρὸς  
 ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν  
 αἰροίμεθα; καὶ πῶς ἂν οἰηθείημεν τὸν τοιοῦτον ἢ  
 2 ἡμᾶς σῶσαι ἢ τοὺς πολεμίους κρατῆσαι; εἰ δ' ἐπὶ  
 τελευτῇ τοῦ βίου γερόμενοι βουλοίμεθα τῷ ἐπιτρέ-  
 ψαι ἢ παιῖδας ἄρρενας παιδεῦσαι ἢ θυγατέρας παρ-

θένους διαφυλάξαι ἢ χρήματα διασῶσαι, ἀρ' ἀξιό-  
 πιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ; δού-  
 λῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ  
 ταμιεῖα ἢ ἔργων ἐπιστάσιαν; διάκονον δὲ καὶ ἀγο-  
 ραστὴν τοιοῦτον ἐθέλῃσαιμεν ἂν προῖκα λαβεῖν;  
 ἀλλὰ μὴν εἴ γε μὴδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν, 3  
 πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιοῦτον γε-  
 νέσθαι; καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέκται τῶν ἄλ-  
 λων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλου-  
 τίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός,  
 ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων,  
 ἑαυτοῦ δὲ πολὺ κακοургότερος, εἴ γε κακοургότατόν  
 ἐστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ  
 καὶ τὸ σῶμα καὶ τὴν ψυχὴν. ἐν συνουσίᾳ δὲ τίς 4  
 ἂν ἡσθεῖη τῷ τοιούτῳ, ὃν εἰδείη τῷ ὄψῳ τε καὶ  
 τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς  
 πόρνas ἀγαπῶντα μᾶλλον ἢ τοὺς ἐταίρους;

*Without the 'foundation-virtue,' no worthy attainment, but  
 abject slavery: Socrates' life spoke as emphatically as  
 his words.*

Ἄρα γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν  
 ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον  
 ἐν τῇ ψυχῇ κατασκευάσασθαι; τίς γὰρ ἄνευ ταύ- 5  
 τῆς ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσειεν ἀξιολό-  
 γως; ἢ τίς οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσchrῶς  
 διατεθείη καὶ τὸ σῶμα καὶ τὴν ψυχὴν; ἐμοὶ μὲν  
 δοκεῖ νῆ τὴν Ἡραν ἐλευθέρῳ μὲν ἀνδρὶ εὐκτόν  
 εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ  
 ταῖς τοιαύταις ἡδοναῖς ἱκετεύειν τοὺς θεοὺς δεσπο-



τῶν ἀγαθῶν τυχεῖν· οὕτως γὰρ ἂν μόνως ὁ τοιοῦ-  
 6 τος σωθείη. τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον  
 τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυνεν· οὐ  
 γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει,  
 ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ  
 τοῦ τυχόντος χρήματα λαμβάνοντα δεσπότην ἑαυ-  
 τοῦ καθιστάναι καὶ δουλεύειν δουλείαν οὐδεμιᾶς  
 ἡττον αἰσχροάν.



## CHAPTER VI.

*He defends a simple mode of life against the reflections of  
 Antiphon upon his asceticism : it secures independence ;*

- 1 "Αξιον δ' αὐτοῦ καὶ ἂ πρὸς Ἀντιφῶντα τὸν  
 σοφιστὴν διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντι-  
 φῶν ποτε βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ  
 παρελέσθαι προσελθὼν τῷ Σωκράτει παρόντων  
 2 αὐτῶν ἔλεξε τάδε· ὦ Σώκρατες, ἐγὼ μὲν ὄμην  
 τοὺς φιλοσοφούντας εὐδαιμονεστέρους χρῆναι γί-  
 γνεσθαι· σὺ δέ μοι δοκεῖς τὰναντία τῆς φιλοσο-  
 φίας ἀπολελαυκέναι. ζῆς γοῦν οὕτως ὥς οὐδ' ἂν  
 εἷς δούλος ὑπὸ δεσπότη διαιτώμενος μέινει· σιτά  
 τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα καὶ ἱμάτιον  
 ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους  
 τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατε-  
 3 λεῖς. καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἂ καὶ  
 κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν

τε καὶ ἡδίων ποιεῖ ζῆν. εἰ οὖν ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ὦ 4 Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν ὥστε πέπεισμαι σέ μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥσπερ ἐγώ. ἴθι οὖν ἐπισκεψώμεθα τί χαλεπὸν ἦσθαι τοῦμοῦ βίου. πότερον ὅτι τοῖς μὲν λαμ- 5 βάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαίτάν μου φαυλίζεις ὥς ἥττον μὲν ὑγιεινὰ ἐσθίωντος ἐμοῦ ἢ σοῦ, ἥττον δὲ ἰσχὺν παρέχοντα; ἢ ὥς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς ἡδίω σοι ἢ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἢ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἡδιστα ἐσθίων ἥκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; τά γε 6 μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἔνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι· ἤδη οὖν ποτε ἦσθου ἐμὲ ἢ διὰ ψύχος μᾶλλον τοῦ ἔνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπου ἂν βούλωμαι;

*and develops manly vigor and self-reliance: to want least is nearest divine.*

Οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενεστατοὶ τῷ σώ- 7.

ματι μελετησαντες τῶν ἰσχυροτάτων ἀμελησάντων  
 κρείττους τε γίνονται πρὸς ἂν μελετώσι καὶ ῥᾶον  
 αὐτὰ φέρουσιν; ἐμὲ δὲ ἄρα οὐκ οἶει τῷ σώματι  
 αἰεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα  
 8 ῥᾶον φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δου-  
 λεύειν γαστρὶ μηδ' ὕπνῳ καὶ λαγνείᾳ οἶει τι ἄλλο  
 αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίων,  
 ἃ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ  
 ἐλπίδας παρέχοντα ὠφελήσειν αἰεὶ; καὶ μὴν τοῦτό  
 γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν  
 οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχω-  
 ρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι  
 9 ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττοντες εὖ  
 φραίνονται. οἶει οὖν ἀπὸ πάντων τούτων τοσαύτην  
 ἡδονὴν εἶναι ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελ-  
 τίῳ γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; [ἐγὼ  
 τοίνυν διατελῶ ταῦτα νομίζων.] εἰ δὲ δὴ φίλους  
 ἢ πόλιν ὠφελεῖν δέῃ, ποτέρῳ ἢ πλείων σχολὴ  
 τούτων ἐπιμελεῖσθαι, τῷ ὡς ἐγὼ νῦν ἢ τῷ ὡς σὺ  
 μακαρίζεις διαιτωμένῳ; στρατεύοιτο δὲ πότερος  
 ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης  
 ζῆν ἢ ὃ τὸ παρὸν ἀρκοίῃ; ἐκπολιορκηθείη δὲ  
 πότερος ἂν θᾶπτον, ὁ τῶν χαλεπωτάτων εὐρεῖν  
 δεόμενος ἢ ὁ τοῖς ῥάστοις ἐντυγχάνειν ἀρκούντως  
 10 χρώμενος; ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν  
 οἰομένῳ τρυφῇ καὶ πολυτέλειαν εἶναι. ἐγὼ δὲ  
 νομίζω τὸ μὲν μηδεὶς δεῖσθαι θεῖον εἶναι, τὸ δ'  
 ὡς ἐλαχίστων ἐγγυτάτῳ τοῦ θείου, καὶ τὸ μὲν  
 θεῖον κράτιστον, τὸ δ' ἐγγυτάτῳ τοῦ θείου ἐγγυ-  
 τάτῳ τοῦ κρατίστου.

*'That instruction valueless which merits no remuneration': it is beyond pecuniary estimate, rejoins Socrates, but brings its own fitting reward.*

Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σω- 11  
κράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοί σε δίκαιον  
μὲν νομίζω, σοφὸν δὲ οὐδ' ὅπωςτιοῦν· δοκεῖς δέ μοι  
καὶ αὐτὸς τοῦτο γιγνώσκειν· οὐδένα γοῦν τῆς συν-  
ουσίας ἀργύριον πράττη. καίτοι τό γε ἱμάτιον ἢ  
τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι νομίζων ἀργυ-  
ρίου ἄξιον εἶναι οὐδενὶ ἂν μὴ ὅτι προῦκα δοίης,  
ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβών. δῆλον δὲ 12  
ὅτι εἰ καὶ τὴν συνουσίαν ᾧου τινὸς ἀξίαν εἶναι,  
καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον  
ἐπράττου. δίκαιος μὲν οὖν ἂν εἴης, ὅτι οὐκ ἔξα-  
πατᾶς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενὸς γε  
ἄξια ἐπιστάμενος. ὁ δὲ Σωκράτης πρὸς ταῦτα 13  
εἶπεν· ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὥραν  
καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰ-  
σχρὸν διατίθεσθαι εἶναι. τὴν τε γὰρ ὥραν εἰ μὲν  
τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν  
ἀποκαλοῦσιν, εἰ δὲ τις ὅν ἂν γινῶ καλόν τε κά-  
γαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῆται,  
σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς  
μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς  
[ὥσπερ πόρνους] ἀποκαλοῦσιν, ὅστις δὲ ὅν ἂν γινῶ  
εὐφυᾶ ὄντα διδάσκων ὅτι ἂν ἔχῃ ἀγαθὸν φίλον  
ποιεῖται, τοῦτον νομίζομεν ἂ τῷ καλῷ κάγαθῷ πο-  
λίτῃ προσήκει, ταῦτα ποιεῖν. ἐγὼ δ' οὖν καὶ αὐ- 14  
τός, ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἱππῳ ἀγαθῷ

ἢ κυνὶ ἢ ὄρνιθι ἡδεσται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς καὶ ἐάν τι ἔχω ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετὴν. καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ ἂν τι ὀρώμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις ὠφέλιμοι γιγνώμεθα. ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

- 15 Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν πῶς ἄλλους μὲν ἡγοῖτο πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττοι τὰ πολιτικά, εἵπερ ἐπίσταιτο· Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι ἢ εἰ ἐπιμελοίμην τοῦ ὥς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;



## CHAPTER VII.

*How he rebuked arrogance : all false pretension ends in disaster and disgrace.*

- 1 Ἐπισκεψώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· ἀεὶ γὰρ ἔλεγεν ὥς οὐκ εἴη καλλιῶν ὁδὸς ἐπ' εὐδοξίαν ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο ὃ καὶ  
2 δοκεῖν βούλοιτο. ὅτι δ' ἀληθῆ ἔλεγεν, ὧδ' ἐδίδασκεν· Ἐνθυμώμεθα γάρ, ἔφη, εἴ τις μὴ ὦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον

εἶη. ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγα-  
 θοὺς αὐλητάς; καὶ πρῶτον μὲν ὅτι ἐκεῖνοι σκεύη  
 τε καλὰ κέκτηνται καὶ ἀκολουθοὺς πολλοὺς περι-  
 ἄγονται, καὶ τούτῳ ταῦτα ποιητέον· ἔπειτα ὅτι  
 ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς  
 ἐπαινέτας παρασκευαστέον. ἀλλὰ μὴν ἔργον γε  
 οὐδαμοῦ ληπτέον ἢ εὐθύς ἐλεγχθήσεται γελοῖος  
 ὢν καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ ἄνθρω-  
 πος ἀλαζών. καιτοὶ πολλὰ μὲν δαπανῶν, μηδὲν  
 δ' ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς  
 οὐκ ἐπιπόνως τε καὶ ἀλυσίτελῶς καὶ καταγελά-  
 στως βιώσεται; ὡς δ' αὕτως εἴ τις βούλοιο στρα- 3  
 τηγὸς ἀγαθὸς μὴ ὢν φαίνεσθαι ἢ κυβερνήτης, ἐν-  
 νοῶμεν τί ἂν αὐτῷ συμβαίνοι. ἄρ' οὐκ ἂν, εἰ μὲν  
 ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν  
 μὴ δύναίτο πείθειν, τοῦτ' εἴη λυπηρόν, εἰ δὲ πεί-  
 σειν, ἔτι ἀθλιώτερον; δῆλον γὰρ ὅτι κυβερνᾶν  
 κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν ἀπο-  
 λέσειεν ἂν οὓς ἥκιστα βούλοιο καὶ αὐτὸς αἰσχυρῶς  
 ἂν καὶ κακῶς ἀπαλλάξειεν. ὡσαύτως δὲ καὶ τὸ 4  
 πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα  
 δοκεῖν ἀλυσίτελές ἀπέφαινε· προστάττεσθαι γὰρ  
 αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν, καὶ μὴ δύνα-  
 μένους ταῦτα ποιεῖν δοκοῦντας ἱκανοὺς εἶναι συγ-  
 γνώμης οὐκ ἂν τυγχάνειν. ἀπατεῶνα δ' ἐκάλει οὐ 5  
 μικρὸν μὲν, εἴ τις ἀργύριον ἢ σκεῦος παρά του  
 πειθοῖ λαβὼν ἀποστεροίῃ, πολὺ δὲ μέγιστον ὅστις  
 μηδενὸς ἄξιος ὢν ἐξηπατήκοι πείθων ὡς ἱκανὸς εἴη  
 τῆς πόλεως ἡγεῖσθαι. ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ  
 ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε δια-  
 λεγόμενος.

## BOOK II. CHAPTER I.

BOOK II. HAS TO DO WITH ΔΙΚΑΙΟΣΥΝΗ. CHAP. I. SHOWS HOW SELF-CONTROL (ΕΓΚΡΑΤΕΙΑ) IS ESSENTIAL TO THE CHARACTER OF THE UPRIGHT MAN AND LAW-ABIDING CITIZEN (Ο ΔΙΚΑΙΟΣ).

*Socrates leads Aristippus, a voluptuary, to assent to the rigorous discipline requisite in the training of a youth destined to rule.*

- 1 Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου καὶ ῥίγους καὶ θάλπους καὶ πόνου. γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δ' ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρίστιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῶν γ' ἂν τις, εἰ μὴ τρέ-
- 2 φοιτο. Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἅπτεσθαι, ὅταν ὥρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ, ἔφη. Τὸ οὖν προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι πότερον ἂν αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ ἄρχειν, ἔφη, νῆ



Δία παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ ὕπνου ἐγκρατὴ εἶναι, ὥστε δύνασθαι καὶ ὄψ' ἐ κοιμηθῆναι καὶ πρῶτ' ἀναστῆναι καὶ ἀγρυπνήσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθείημεν; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, ἔφη, τὸ ἀφροδισίων ἐγκρατὴ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, τὸ μὴ φεύγειν τοὺς πόνους, ἀλλ' ἐβελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ, τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσθεῖναι μᾶλλον πρέποι; Πολὺ νῆ Δί', ἔφη, τῷ ἄρχειν παιδευομένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων.

*Such a one would not be snared by appetite like silly animals. The future ruler should also inure himself to exposure and hardship.*

Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἦττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἀλίσκεσθαι; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἳ τε ὄρνυγες καὶ οἳ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυ-

μία καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ  
 ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι τοῖς θηρά-  
 5 τροις ἐμπίπτουσι; Συνέφη καὶ ταῦτα. Οὐκοῦν δο-  
 κεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ ταῦτὰ πάσχειν τοῖς  
 ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρ-  
 χονται εἰς τὰς εἰρκτάς, εἰδότες ὅτι κίνδυνος τῷ  
 μοιχεύοντι ἃ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνε-  
 δρευθῆναι καὶ ληφθέντα ὑβρισθῆναι· καὶ τηλικού-  
 των μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ  
 αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς  
 τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὅμως εἰς τὰ  
 ἐπικίνδυνα φέρεσθαι, ἂρ' οὐκ ἤδη τοῦτο παντάπασι  
 6 κακοδαιμονῶντός ἐστιν; Ἔμοιγε δοκεῖ, ἔφη. Τὸ  
 δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις  
 τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς  
 καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχι-  
 στας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε  
 ψύχῃ καὶ θάλπῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια  
 εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν  
 μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς  
 φέρειν; Πάνυ μὲν οὖν, ἔφη.

*'Of the two classes, those thus fitted to rule and those totally unfit, to which will Aristippus attach himself?' He disdains all labor and responsibility, and inclines to the pleasantest life.*

7 Οὐκοῦν εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς  
 τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα  
 ποιεῖν εἰς τοὺς μηδ' ἀντιποιησομένους τοῦ ἄρχειν  
 τάξομεν; Συνέφη καὶ τοῦτο. Τι οὖν; ἐπειδὴ καὶ

τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἥδη ποτ' ἐπεσκέψω εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις; Ἐγὼ γ', ἔφη ὁ Ἀρίστικπος, καὶ οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. καὶ γὰρ πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τὸ μεγάλου ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὧν δέονται πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ ὧν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, εἰ μὴ πάντα ὅσα ἡ πόλις βούλεται, καταπράττη, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὰ ἀφροσύνη ἐστί; καὶ γὰρ ἀξιοῦσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι. ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι, αἱ τε πόλεις οἴονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἑμαυτὸν γε μέντοι τάττω εἰς τοὺς βουλομένους ἢ ῥᾶστά τε καὶ ἡδιστα βιοτεύειν.

*‘Which life the pleasanter, that of ruler or of ruled?’ He will take a middle course: but society acknowledges the two classes only.*

Καὶ ὁ Σωκράτης ἔφη· Βούλει οὖν καὶ τοῦτο σκεψόμεθα, πότεροι ἡδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ

ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοί-  
 νυν τῶν ἐθνῶν ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ  
 Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύ-  
 γες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρ-  
 χουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ  
 Καρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται.  
 τούτων οὖν ποτέρους ἥδιον οἶει ζῆν; ἢ τῶν Ἑλλή-  
 νων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι δοκοῦσιν  
 11 ἥδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν; Ἄλλ'  
 ἐγὼ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν  
 αὐτὸ ἐμαυτὸν τάττω, ἀλλ' εἶναί τίς μοι δοκεῖ μέση  
 τούτων ὁδός, ἣν πειρῶμαι βαδίζειν, οὔτε δι' ἀρχῆς  
 οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ  
 12 μάλιστα πρὸς εὐδαιμονίαν ἄγει. Ἄλλ' εἰ μὲν,  
 ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς οὔτε διὰ  
 δουλείας ἢ ὁδὸς αὕτη φέρει, οὕτως μηδὲ δι'  
 ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν ἀνθρώ-  
 ποις ὧν μήτε ἄρχειν ἀξιῶσεις μήτε ἄρχεσθαι μηδὲ  
 τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἶμαί σε ὄρᾶν  
 ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ  
 κοινῇ καὶ ἰδίᾳ κλαίοντας καθίσαντες δούλοις χρή-  
 13 σθαι. ἢ λανθάνουσί σε οἱ ἄλλων σπειράντων  
 καὶ φυτευσάντων τόν τε σῖτον τέμνοντες καὶ δεν-  
 δροκοποῦντες καὶ πάντα τρόπον πολιορκοῦντες  
 τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως ἂν  
 πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν  
 τοῖς κρείττοσι; καὶ ἰδίᾳ αὖ οἱ ἀνδρεῖοι καὶ δυνα-  
 τοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι  
 καταδουλωσάμενοι καρποῦνται;

*He proposes to rove and renounce all citizenship : but thus he will lose all protection of his person and his rights, — perhaps be forced into slavery.*

Ἄλλ' ἐγὼ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν κατακλείω, ἀλλὰ ξένος πανταχοῦ εἰμι. καὶ ὁ Σωκράτης ἔφη· Τοῦτο μέντοι 14 ἤδη λέγεις δεινὸν πάλαισμα. τοὺς γὰρ ξένους, ἐξ οὗ ὃ τε Σίνις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοὺς καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται καὶ ὄπλα κτῶνται, οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται· καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὅμως ἀδικοῦνται· σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, 15 ἔνθα πλείστοι ἀδικοῦνται, πολλὸν χρόνον διατρίβων, εἰς ὅποίαν δ' ἂν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἥττων ὢν καὶ τοιοῦτος οἷοις μάλιστα ἐπιτίθεται οἱ βουλόμενοι ἀδικεῖν, ὅμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; ἢ διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι, θαρρεῖς; ἢ διότι καὶ δούλος ἂν οἶε τοιοῦτος εἶναι οἷος μηδενὶ δεσπότη λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπότηται τοῖς 16 τοιούτοις οἰκέταις χρῶνται. ἄρα οὐ τὴν μὲν λα

γνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ  
 κωλύουσιν ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἦ; τοῦ  
 δὲ δραπετεύειν δεσμοῖς ἀπείργουσι; τὴν ἀργίαν δὲ  
 πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν  
 τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνης;  
 17 Κολαζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν  
 ἀναγκάσω.

*Rigorous self-subjection, he rejoins, is not essentially different.*

*Yes: in the fact that it is voluntary; noble purpose sweetens toil.*

Ἄλλὰ γάρ, ὦ Σώκратες, οἱ εἰς τὴν βασιλικὴν  
 τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐ-  
 δαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κα-  
 κοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ  
 ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ τᾶλλα παντα  
 μοχθήσουσιν ἐκόντες; ἐγὼ μὲν γὰρ οὐκ οἶδ' ὅ τι  
 διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκουτα μαστιγοῦ-  
 σθαι ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις  
 ἐκόντα ἢ ἄκουτα πολιορκεῖσθαι, ἄλλο γε ἢ ἀφρο-  
 σύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν.  
 18 Τί δέ, ὦ Ἀρίστιππε, ὁ Σωκράτης ἔφη, οὐ δοκεῖ  
 σοι τῶν τοιούτων διαφέρειν τὰ ἐκούσια τῶν ἀκου-  
 σίων, ἢ ὁ μὲν ἐκῶν πεινῶν φάγοι ἂν ὁπότε βού-  
 λοιτο καὶ ὁ ἐκῶν διψῶν πίοι καὶ τᾶλλα ὡσαύτως,  
 τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν  
 ὁπότεν βούληται παύεσθαι; ἔπειτα ὁ μὲν ἐκουσίως  
 τालαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται,  
 οἶον οἱ τὰ θηρία θηρῶντες ἐλπίδι τοῦ λήψεσθαι  
 19 ἡδέως μοχθοῦσι. καὶ τὰ μὲν τοιαῦτα ἄθλα τῶν

πόνων μικροῦ τινος ἄξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται ἢ ὅπως ἐχθροὺς χειρώσονται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι καὶ τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἷεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραίνομένους, ἀγαμένους μὲν ἑαυτούς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων;

*Finally, effort is the price of every worthy attainment: so testify the poets;*

Ἔτι δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παρα- 20  
χρῆμα ἡδοναὶ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν, αἱ δὲ διὰ καρτερίας ἐπιμέλειαί τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες. λέγει δὲ πού καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἔστιν ἐλίσθαι  
ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.  
τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπάρουθεν ἔθηκαν  
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν  
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,  
ῥηιδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.

μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

[καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

Ὡ πονηρέ, μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκλήρ' ἔχῃς.]



*And Prodicus, the moralist, in his famous allegory, "Hercules at the Forks of the Road." The vision of two maidens.*

- 21 Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα ἐγὼ μέμνημαι. φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἡβην ὠρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι ἀπο-
- 22 ροῦντα ποτέραν τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῇ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ, τὴν δ' ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ ἐξ ἧς ἂν μάλιστα ὥρα διαλάμποι, κατασκοπεῖσθαι δὲ θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾷται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν.

*The more forward offers lavish allurements ; but her name is Vice.*

- 23 Ὡς δ' ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν

δ' ἑτέραν φθάσαι βουλομένην προσδραμεῖν τῷ  
 Ἡρακλεῖ καὶ εἰπεῖν· Ὅρῳ σε, ὦ Ἡράκλεις, ἀπο-  
 ροῦντα ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη. ἐὰν οὖν  
 ἐμὲ φίλην ποιησάμενος, ἐπὶ τὴν ἡδίστην τε καὶ  
 ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τέρπνων οὐδενὸς  
 ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ.  
 πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲπραγμάτων φρον- 24  
 τιεῖς, ἀλλὰ σκοπούμενος διέσῃ τί ἂν κεχαρισμένον  
 ἢ σιτίον ἢ ποτὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκού-  
 σας τερφθείης, ἢ τίνων ἂν ὀσφραυνόμενος ἢ ἀπτό-  
 μενος ἡσθείης, τίσι δὲ παιδικοῖς ὀμιλῶν μάλιστ' ἂν  
 εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις,  
 καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.  
 ἐὰν δέ ποτε γένηται τις ὑποψία σπάνεως ἀφ' ὧν 25  
 ἔσται ταῦτα, οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πο-  
 νοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ  
 ψυχῇ ταῦτα πορίζεσθαι, ἀλλ' οἷς ἂν οἱ ἄλλοι  
 ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος  
 ὅθεν ἂν δυνατόν ἦ τι κερδᾶναι. πανταχόθεν γὰρ  
 ὠφελεῖσθαι τοῖς ἐμοὶ συννοῦσιν ἐξουσίαν ἐγὼ παρ-  
 ἔχω. καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, ὦ γύναι, 26  
 ἔφη, ὄνομα δέ σοι τί ἐστίν; ἡ δέ, Οἱ μὲν ἐμοὶ  
 φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦν-  
 τές με ὑποκοριζόμενοι ὀνομάζουσι Κακίαν.

*The other with modesty but earnest sincerity declares the  
 divine statute, — no good without toil.*

Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· 27  
 Καὶ ἐγὼ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς  
 γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παι-

δεία καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμέ  
ὁδὸν τράποιο, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν  
ἀγαθὸν ἐργάτην γενέσθαι καὶ ἐμὲ ἔτι πολὺ ἐντι-  
μοτέραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι.  
οὐκ ἐξαπατήσω δέ σε προοιμίους ἡδονῆς, ἀλλ' ἥπερ  
οἱ θεοὶ διέθεσαν τὰ ὄντα διηγῆσομαι μετ' ἀληθείας.

28 τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄναι πό-  
νου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ'  
εἴτε τοὺς θεοὺς ἴλεως εἶναί σοι βούλει, θεραπευ-  
τέον τοὺς θεοὺς, εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶ-  
σθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπὸ τινος πό-  
λεως ἐπιθυμῆς τιμᾶσθαι, τὴν πόλιν ὠφελητέον,  
εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ  
θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εἶ ποιεῖν, εἴτε  
γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν  
θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οἶε δεῖν πλου-  
τίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε διὰ  
πολέμου ὁρμᾶς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς  
τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι,  
τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπιστα-  
μένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκη-  
τέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι,  
τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμνα-  
στέον σὺν πόνοις καὶ ἰδρώτι.

*The denunciation of Vice.*

29 Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδι-  
κος· Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μα-  
κρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη  
διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ

τὴν εὐδαιμονίαν ἄξω σε. καὶ ἡ Ἀρετὴ εἶπεν· 39  
 ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα  
 μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ  
 τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν  
 ἐπιθυμῆσαι πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν  
 ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως  
 φάγῃς, ὀψοποιοὺς μηχανωμένη, ἵνα δὲ ἡδέως πίῃς,  
 οἶνους τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρους  
 χιόνα περιθέουσα ζητεῖς, ἵνα δὲ καθυπνώσῃς ἡδέως,  
 οὐ μόνον τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ τὰς  
 κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρα-  
 σκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μη-  
 δὲν ἔχειν ὃ τι ποιῇς ὕπνου ἐπιθυμεῖς. τὰ δ'  
 ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα μη-  
 χανωμένη καὶ γυναιξὶ τοῖς ἀνδράσι χρωμένη· οὕτω  
 γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς  
 ὑβρίζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατα-  
 κοιμίζουσα. ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέρρι- 31  
 ψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ  
 πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς. ἀνή-  
 κοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος·  
 οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι.  
 τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις; τίς δ' ἂν δεο-  
 μένῃ τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ  
 σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες  
 τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενό-  
 μενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ  
 νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γή-  
 ρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι,  
 τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν

τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆ-  
ρας ἀποθέμενοι.

*The praise of Virtue.*

- 32 Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις  
τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτ' ἀν-  
θρώπινον χωρὶς ἐμοῦ γίγνεται. τιμῶμαι δὲ μά-  
λιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις  
οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πι-  
στή δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παρα-  
στάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν  
εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος  
33 ἔργων, ἀρίστη δὲ φιλίας κοινωνός. ἔστι δὲ τοῖς  
μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων  
καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἕως ἂν ἐπι-  
θυμήσωσιν αὐτῶν. ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων  
ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν  
ἄχθονται οὔτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράτ-  
τειν. καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαί-  
νοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων  
τιμαῖς ἀγάλλονται, καὶ ἡδέως μὲν τῶν παλαιῶν  
πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἡδονται  
πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ  
δὲ φίλοις, τίμιοι δὲ πατρίσιν. ὅταν δ' ἔλθῃ τὸ  
πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται,  
ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνούμενοι θάλα-  
λουσι. τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡρά-  
κλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην  
34 εὐδαιμονίαν κεκτήσθαι. οὕτω πως διώκει Πρόδικος  
τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδείου ἐκόσμησε

μεντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγὼ νῦν. σοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

## CHAPTER II.

CHS. II-X. TREAT OF SPECIFIC PHASES OF ΔΙΚΑΙΟΣΥΝΗ:

CH. II., OF FILIAL PIETY.

*Socrates reproves his son Lamprocles for disrespect toward his mother, Xanthippe: leads him to confess that ingratitude is a sin, — the greater the favor, the greater the fault.*

Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβυ-  
 τατον υἱὸν αὐτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα,  
 Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους ἀχα-  
 ρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος.  
 Καταμεμάθηκας οὖν τοὺς τί ποιούντας τὸ ὄνομα  
 τοῦτο ἀποκαλοῦσιν; Ἐγώγ', ἔφη· τοὺς γὰρ εὖ  
 παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀπο-  
 δώσω, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι  
 ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους;  
 Ἐμοιγε, ἔφη. Ἦδη δέ ποτ' ἐσκέψω εἰ ἄρα, ὥσπερ  
 τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἄδικον εἶναι  
 δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν  
 πρὸς μὲν τοὺς φίλους ἄδικόν ἐστι, πρὸς δὲ τοὺς  
 πολεμίους δίκαιον; Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι,  
 ὅφ' οὐ ἂν τις εὖ παθὼν εἴτε φίλου εἴτε πολεμίου

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3 μὴ πειρᾶται χάριν ἀποδιδόναι, ἄδικος εἶναι. Οὐκ-  
 οὖν εἴ γ' οὕτως ἔχει τοῦτο, εἰλικρινῆς τις ἂν εἴη  
 ἀδικία ἢ ἀχαριστία; συνωμολόγει. Οὐκοῦν ὅσῳ ἂν  
 τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσούτῳ  
 ἀδικώτερος ἂν εἴη; συνέφη καὶ τοῦτο.

*No greater obligation conceivable than that of child to  
 parent, — for life, nurture, education.*

Τίνας οὖν, ἔφη, ὑπὸ τίνων εὖροιμεν ἂν μείζω  
 εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς  
 ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ  
 καλὰ ἰδεῖν καὶ τοσούτων ἀγαθῶν μετασχεῖν ὅσα οἱ  
 θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως  
 ἡμῖν δοκεῖ παντὸς ἄξια εἶναι ὥστε πάντες τὸ κατα-  
 λιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ  
 πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον  
 πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν  
 4 ἀδικίαν παύσαντες. καὶ μὴν οὐ τῶν γε ἀφροδι-  
 σίων ἔνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπο-  
 λαμβάνεις, ἐπεὶ τούτου γε τῶν ἀπολυσόντων με-  
 σταί μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα. φανεροὶ  
 δ' ἐσμέν καὶ σκοπούμενοι ἐξ ὁποίων ἂν γυναικῶν  
 βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκ-  
 5 νοποιούμεθα. καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνο-  
 ποιήσουσαν ἑαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσε-  
 σθαι παισὶ προπαρασκευάζει πάντα ὅσα ἂν οἴηται  
 συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὥς ἂν  
 δύνηται πλείστα· ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει  
 τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα  
 περὶ τοῦ βίου, καὶ μεταδιδούσα τῆς τροφῆς ἢ καὶ



αὐτὴ τρέφεται, καὶ σὺν πολλῷ πόνῳ διενεγκοῦσα καὶ τεκοῦσα τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν ἀγαθὸν οὔτε γινώσκον τὸ βρέφος ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη τά τε συμφέροντα καὶ κεχαρισμένα πειράται ἐκπληροῦν, καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπολήψεται. καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ ἐπειδὰν δό- 6  
ξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαθάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον διδάσκουσιν, ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιῶντες ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι.

*Any harshness of temper a trifle compared with a mother's sufferings and annoyances; and is superficial, while her full, deep love is attested by her vigils and her prayers.*

Πρὸς ταῦτα ὁ νεανίσκος εἶπεν· Ἄλλὰ τοι εἰ καὶ 7  
πάντα ταῦτα πεποίηκε καὶ ἄλλα τούτων πολλὰ-  
πλάσια, οὐδεὶς ἂν δύναίτο αὐτῆς ἀνασχεῖσθαι τὴν  
χαλεπότητα. καὶ ὁ Σωκράτης, Πότερα δέ, ἔφη,  
οἷε θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μη-  
τρός; Ἐγὼ μὲν οἶμαι, ἔφη, τῆς μητρὸς τῆς γε  
τοιαύτης. Ἦδη πώποτε οὖν ἡ δακοῦσα κακὸν τί  
σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ θηρίων ἤδη πολ-  
λοὶ ἔπαθον; Ἄλλὰ νῆ Δί, ἔφη, λέγει ἃ οὐκ ἂν 8  
τις ἐπὶ τῷ βίῳ παντὶ βούλοιτο ἀκοῦσαι. Σὺ δὲ  
πόσα, ἔφη ὁ Σωκράτης, οἷε ταύτῃ [δυσάνεκτα] καὶ

τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων  
καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα  
δὲ λυπῆσαι κάμνων; Ἄλλ' οὐδεπώποτε αὐτήν, ἔφη,  
9 οὔτ' εἶπα οὔτ' ἐποίησα οὐδὲν ἐφ' ᾧ ἡσχύνθη. Τί  
δέ; οἶει, ἔφη, χαλεπώτερον εἶναί σοι ἀκούειν ὧι  
αὕτη λέγει ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγω-  
δίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἄλλ', οἶμαι,  
ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγ-  
χοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα  
ἀπειλεῖν ἵνα κακὸν τι ποιήσῃ, ῥαδίως φέρουσι. Σὺ  
δ' εὖ εἰδὼς ὅτι ἃ λέγει σοι ἡ μήτηρ, οὐ μόνον  
οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι  
ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νο-  
μίζεις κακόνουν τὴν μητέρα σοι εἶναι; Οὐ δῆτα,  
10 ἔφη, τοῦτό γε οὐκ οἶομαι. καὶ ὁ Σωκράτης, Οὐκ-  
οῦν, ἔφη, σὺ ταύτην, εὖνουν τέ σοι οὔσαν καὶ  
ἐπιμελομένην ὡς μάλιστα δύναται κάμνοντος, ὅπως  
ὑγιαίνῃς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεῆς  
ἔσῃ, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην  
ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδούσαν, χαλεπὴν  
εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι  
φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν.

*Duty to a parent a supreme one. Remissness in this the only form of ingratitude of which the laws take cognizance; from such an ingrate the Gods avert their favor; and men regard him with mistrust.*

11 Εἰπὲ δέ μοι, ἔφη, πότερον ἄλλον τινὰ οἶει δεῖν  
θεραπεύειν; ἢ παρεσκεύασαι μηδενὶ ἀνθρώπων πει-  
ρᾶσθαι ἀρέσκειν, μηδὲ πείθεσθαι μήτε στρατηγῶ

μήτε ἄλλω ἄρχοντι; Ναὶ μὰ Δί' ἔγωγε, ἔφη.  
 Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γείτονι βούλει 12  
 σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύη, ὅταν τούτου  
 δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ καί,  
 ἂν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ  
 σοι; Ἔγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμ-  
 πλουν ἢ εἴ τῳ ἄλλω ἐντυγχάνοις, οὐδὲν ἂν σοι  
 διαφέρει φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ  
 τούτων εὐνοίας οἷοι δεῖν ἐπιμελεῖσθαι; Ἔγωγε, ἔφη.  
 Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν 13  
 δὲ μητέρα τὴν πάντων μάλιστά σε φιλοῦσαν οὐκ  
 οἷοι δεῖν θεραπεύειν; οὐκ οἶσθ' ὅτι καὶ ἡ πόλις  
 ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ  
 δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν  
 οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ,  
 τούτῳ δίκην τε ἐπιτίθῃσι καὶ ἀποδοκιμάζουσα οὐκ  
 ἐᾷ ἄρχειν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυό-  
 μενα ὑπὲρ τῆς πόλεως τούτου θύοντος οὔτε ἄλλο  
 καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος;  
 καὶ νῆ Δία ἐάν τις τῶν γονέων τελευτησάντων τοὺς  
 τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν  
 ταῖς τῶν ἀρχόντων δοκιμασίαις. σὺ οὖν, ὦ παῖ, 14  
 ἐὰν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώ-  
 μονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μή  
 σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐβελή-  
 σωσιν εὖ ποιεῖν, τοὺς δὲ ἀνθρώπους φυλάξῃ μή σε  
 αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσω-  
 σιν, εἴτα ἐν ἐρημίᾳ φίλων ἀναφανῇς. εἰ γάρ σε  
 ὑπολάβοιεν πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς  
 αἶν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

## CHAPTER III.

## CH. III. TREATS OF THE FRATERNAL RELATION AND DUTIES.

*Socrates exhorts Chaerecrates to seek a reconciliation with his brother Chaerephon: a brother an inestimable treasure, and naturally one's best friend.*

- 1 **Χαιρεφῶντα** δέ ποτε καὶ **Χαιρεκράτην**, ἀδελφῶ μὲν ὄντε ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος διαφερομένῳ, ἰδὼν τὸν **Χαιρεκράτην**, **Εἰπέ μοι**, ἔφη, ὦ **Χαιρέκρατες**, οὐ δῆπου καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων οἱ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς; καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου, καὶ τῶν μὲν βοηθείας δεομένων, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις
- 2 τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνός. θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζημίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτῃται, τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύνανται λογίζεσθαι ὅτι κρείττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς τάρκοῦντα ἔχειν ἢ μόνον διαιτῶμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, ἐπὶ δὲ τῶν
- 3 ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι, καὶ φίλους κτῶνται ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομέ-
- 4 νους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. καὶ μὴν πρὸς φίλιαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐ-

τῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων καὶ ἡττον τούτοις ἐπιτίθενται.

*Chaerecrates despairs of realizing this in his case.*

Καὶ ὁ Χαιρεκράτης εἶπεν· Ἄλλ' εἰ μὲν, ὦ Σω- 3  
κρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι  
φέρειν τὸν ἀδελφὸν καὶ μὴ μικρῶν ἔνεκα φεύγειν·  
ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφὸς ὢν οἶον  
δεῖ· ὁπότε μέντοι παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναν-  
τιώτατον εἴη, τί ἂν τις ἐπιχειροίη τοῖς ἀδυνάτοις;  
καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, 6  
οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί,  
ἣ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ τοι,  
ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτόν,  
ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δὲ ὅπου  
ἂν παρῇ πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία  
μᾶλλον ἢ ὠφέλειά ἐστιν. Ἄρ' οὖν, ἔφη ὁ Σωκρά- 7  
της, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν, ἐγχει-  
ροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός,  
ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆ-  
σθαι, ζημία ἐστί; Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαι- 8  
ρεκράτης, ἀνεπιστήμων εἶην ἀδελφῷ χρῆσθαι,  
ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ  
εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ  
καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην  
οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειρά-  
σομαι.

*The end is all-worthy, and the means are simple.*

- 9 Καὶ ὁ Σωκράτης ἔφη· Θαυμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν, εἴ σοι ἦν ἐπὶ προβάτοις ἐπιτήδειος ὢν καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσιόντι ἐχαλέπαινε, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πρᾶννεν αὐτόν, τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγαθὸν εἶναι ὄντα πρὸς σέ οἶον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὐκ ἐπιχειρεῖς μηχανᾶσθαι ὅπως σοι ὥς
- 10 βέλτιστος ᾖ. καὶ ὁ Χαιρεκράτης, Δέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμέ οἶον δεῖ. Καὶ μὴν οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὥς ἐμοὶ δοκεῖ, μηχανᾶσθαι, οἷς δὲ καὶ σὺ ἐπίστασαι αὐτὸς οἶομαι ἂν αὐτὸν ἀλόντα περὶ
- 11 πολλοῦ ποιεῖσθαι σε. Οὐκ ἂν φθάνοις, ἔφη, λέγων, εἴ τι ἦσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν. Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὁπότε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιούης; Δῆλον ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκεῖ-
- 12 νον. Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὁπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιούης; Δῆλον ὅτι πρότερος ἂν ἐγχειροῖην ἐπι-
- 13 μελεῖσθαι τῶν ἐκείνου, ὁπότε ἀποδημοίῃ. Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὁπότε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιούης; Δῆλον ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὁπότε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυμείσθαι διαπράττειν μοι ἐφ' ἃ ἤκοιμι, δῆλον ὅτι καὶ τοῦτο δέοι ἂν πρότερον αὐτοὶ ἐκείνῳ ποιεῖν.

*Chaerecrates is moved to make the first advances.*

Πάντ' ἄρα σύγε τὰ ἐν ἀνθρώποις φίλτρα ἐπι- 14  
στάμενος πάλαι ἀπεκρύπτου· ἡ ὀκνεῖς, ἔφη, ἄρξαι,  
μὴ αἰσχρὸς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ  
ποιῆς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου  
ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς  
ποιῶν, τοὺς δὲ φίλους εὐεργετῶν. εἰ μὲν οὖν ἐδό-  
κει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς  
τὴν φιλίαν ταύτην, ἐκείνου ἂν ἐπειρώμην πείθειν  
πρότερον ἐγχειρεῖν τῷ σὲ φίλον ποιεῖσθαι· νῦν δέ  
μοι σὺ δοκεῖς ἡγοῦμενος μᾶλλον ἂν ἐξεργάζεσθαι  
τοῦτο. καὶ ὁ Χαιρεκράτης εἶπεν· Ἄτοπα λέγεις, ὦ 15  
Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις  
ἐμὲ νεώτερον ὄντα καθηγείσθαι· καίτοι τούτου γε  
παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν  
πρεσβύτερον ἡγείσθαι παντὸς καὶ ἔργου καὶ λόγου.  
Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχω- 16  
ρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι  
πανταχοῦ νομίζεται, καὶ καθήμενον ὑπαναστῆναι,  
καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπεῖξαι;  
ὦγαθέ, μὴ ὀκνεῖ, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα κα-  
ταπραΰνειν· καὶ πάνυ ταχύ σοι ὑπακούσεται. οὐχ  
ὁρᾷς ὡς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν  
γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις  
ἢ εἰ δόλης τι, τοὺς δὲ καλοὺς κάγαθοὺς ἀνθρώπους  
προσφιλῶς χρώμενος μάλιστ' ἂν κατεργάσαιο.

*The result cannot be worse than the present state, which is more  
deplorable than if the twin-members of the body should  
quarrel.*

Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν ἐμοῦ ταῦτα 17



ποιούντος ἐκείνος μηδὲν βελτίων γίγνηται ; Τί γὰρ  
 ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι  
 σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεί-  
 νος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας ; ἀλλ'  
 οὐδὲν οἶμαι τούτων ἔσσεσθαι· νομίζω γὰρ αὐτόν,  
 ἐπειδὰν αἰσθηταί σε προκαλούμενον ἑαυτὸν εἰς τὸν  
 ἀγῶνα τοῦτον, πάνυ φιλονεικήσειν, ὅπως περιγένη-  
 18 ταί σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. νῦν μὲν γὰρ  
 οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τῷ χεῖρι, ἃς ὁ  
 θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλοιν ἐποίησεν, ἀφε-  
 μένῳ τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλ-  
 λήλῳ, ἢ εἰ τῷ πόδε θείᾳ μοίρᾳ πεποιημένῳ πρὸς  
 τὸ συνεργεῖν ἀλλήλοιν ἀμελήσαντε τούτου ἐμποδί-  
 19 ζοιεν ἀλλήλῳ. οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ  
 κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ  
 βλάβῃ χρῆσθαι ; καὶ μὴν ἀδελφῷ γε, ὡς ἐμοὶ δο-  
 κεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλοιν  
 ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ καὶ τὰλλα ὅσα  
 ἀδελφὰ ἔφυσεν ἀνθρώποις. χεῖρες μὲν γάρ, εἰ δέοι  
 αὐτὰς τὰ πλέον ὀργυιᾶς διέχοντα ἅμα ποιῆσαι,  
 οὐκ ἂν δύναιντο· πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιᾶν  
 διέχοντα ἔλθοιεν ἅμα· ὀφθαλμοὶ δὲ οἱ καὶ δοκοῦν-  
 τες ἐπὶ πλείστον ἐξικνεῖσθαι οὐδ' ἂν τῶν ἔτι  
 ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπι-  
 σθεν ἰδεῖν δύναιντο· ἀδελφῷ δὲ φίλῳ ὄντε καὶ  
 πολὺν διεστώτε πρᾶττετον ἅμα καὶ ἐπ' ὠφελείᾳ  
 ἀλλήλοιν.

## CHAPTER IV.

CHS. IV-X. TREAT OF FRIENDSHIP: CH. IV., OF THE VALUE  
OF FRIENDS.

*The remissness of men generally in this matter.*

Ἦκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγο- 1  
μένων, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστ' ἂν τις ὠφελεῖ-  
σθαι πρὸς φίλων κτήσιν τε καὶ χρεῖαν. τοῦτο μὲν  
γὰρ δὴ πολλῶν ἔφη ἀκούειν, ὥς πάντων κτημάτων  
κράτιστον εἶη φίλος σαφῆς καὶ ἀγαθός· ἐπιμελομέ-  
νους δὲ παντὸς μᾶλλον ὁρᾶν ἔφη τοὺς πολλοὺς ἢ  
φίλων κτήσεως. καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ 2  
ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε  
ἐπιμελῶς ὁρᾶν ἔφη καὶ τὰ ὄντα σώζειν πειρωμέ-  
νους, φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναί φασιν,  
ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσονται  
φροντίζοντας οὔτε ὅπως οἱ ὄντες ἑαυτοῖς σώζονται.  
ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὁρᾶν τι 3  
νας ἔφη τοῖς μὲν οἰκέταις καὶ ἰατροῦς εἰσάγοντας  
καὶ τᾶλλα τὰ πρὸς ὑγίειαν ἐπιμελῶς παρασκευά-  
ζοντας, τῶν δὲ φίλων ὀλιγωροῦντας, ἀποθανόντων  
τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους τε  
καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν  
οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημά-  
των οὐδὲν ἑώντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον,  
τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας.  
ἔτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν 4  
μὲν ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς

δυντων τὸ πλῆθος εἰδότας, τῶν δὲ φίλων ὀλίγων δυντων οὐ μόνον τὸ πλῆθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι· τοσοῦτον αὐτοὺς τῶν φίλων φροντίζειν.

*No better investment than friends.*

- 5 Καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανεῖη; ποῖος γὰρ ἵππος ἢ ποῖον ζεύγος οὕτω χρήσιμον ὥσπερ ὁ χρηστὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὖνουν καὶ παραμόνιμον; ἢ ποῖον
- 6 ἄλλο κτῆμα οὕτω πάγχρηστον; ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει πρὸς πᾶν τὸ ἐλλείπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων κατασκευῆς καὶ τῶν κοινῶν πράξεων, καὶ ἂν τέ τινα εὖ ποιῆσαι δέη, συνεπισχύει, ἂν τέ τις φόβος ταραττῇ, συμβοηθεῖ τὰ μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλείστα εὐφραίνων, σφαλλομένους δὲ πλείστα
- 7 ἐπανορθῶν. ἃ δὲ αἱ τε χεῖρες ἐκάστῳ ὑπηρετοῦσι καὶ οἱ ὀφθαλμοὶ προορῶσι καὶ τὰ ὦτα προακούουσι καὶ οἱ πόδες διανύτουσι, τούτων φίλος εὐεργετῶν οὐδεὶς λείπεται· πολλάκις δὲ ἃ πρὸ αὐτοῦ τις ἢ οὐκ ἐξειργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσεν, ταῦθ' ὁ φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. ἀλλ' ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ καρποῦ ἕνεκεν, τοῦ δὲ παμφωροτάτου κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλείστοι ἐπιμέλονται.

# CHAPTER V.

## CH. V. SUGGESTS THE DUTIES OF FRIENDS.

*Socrates rebukes an instance of culpable neglect.*

Ἦκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς <sup>1</sup>  
 ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυ-  
 τόν, ὅπόσου τοῖς φίλοις ἄξιος εἴη. ἰδὼν γάρ τινα  
 τῶν συνόντων ἀμελοῦντα φίλου πενία πιεζομένου  
 ἤρετο Ἀντισθένη ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ  
 ἄλλων πολλῶν, Ἀρ', ἔφη, ὦ Ἀντίσθενες, εἰσί τι- <sup>2</sup>  
 νες ἀξίαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν  
 ὁ μὲν που δυοῖν μυαῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμι-  
 μυαίου, ὁ δὲ πέντε μυῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ  
 ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρεια πρί-  
 ασθαι ταλάντου. σκοποῦμαι δὴ τοῦτο, ἔφη, εἰ ἄρα  
 ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν  
 ἀξίαι. Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν <sup>3</sup>  
 βουλοίμην ἂν τὸν μὲν τινα φίλον μοι εἶναι μᾶλλον  
 ἢ δύο μυᾶς, τὸν δ' οὐδ' ἂν ἡμιμυαίου προτιμησαί-  
 μην, τὸν δὲ καὶ πρὸ δέκα μυῶν ἐλοίμην ἂν, τὸν δὲ  
 πρὸ πάντων χρημάτων καὶ πόνων πριαίμην ἂν  
 φίλον μοι εἶναι. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε <sup>4</sup>  
 ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ  
 ἑαυτόν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν,  
 καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι, ἵνα ἥττον  
 αὐτὸν οἱ φίλοι προδιδῶσιν. ἐγὼ γάρ τοι, ἔφη,  
 πολλάκις ἀκούω τοῦ μὲν, ὅτι προὔδωκεν αὐτὸν φί-  
 λος ἀνὴρ, τοῦ δ', ὅτι μυᾶν ἀνθ' ἑαυτοῦ μᾶλλον

5 εἴλετο ἀνὴρ, ὃν ᾔετο φίλον εἶναι. τὰ τοιαῦτα πάντα σκοπῶ μὴ ὥσπερ ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδιδῶται τοῦ εὐρόντος, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεόν τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἢ ἀποδίδοσθαι. τοὺς δὲ χρηστοὺς οὔτε οἰκέτας πάνυ τι πωλουμένους ὁρῶ οὔτε φίλους προδιδομένους.



## CHAPTER VI.

### CH. VI. DISCUSSES THE ACQUISITION OF FRIENDS

*Socrates instructs Critobulus: those only to be selected who are virtuous and upright, and of tried fidelity.*

- 1 Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποίους ἄξιον κτᾶσθαι φρενοῦν τοιάδε λέγων· Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροίμεν σκοπεῖν; ἄρα πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὔτ' αὐτὸς ἑαυτῷ δύναιτ' ἂν οὔτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί' οὐ δῆτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφε-  
2 κτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη. Τί γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ' αἰεὶ τῶν πλησίων δεῖται καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; Πάνυ γ', ἔφη. Οὐκοῦν ἀφεκτέον καὶ

τούτου; Ἀφεκτέον μέντοι, ἔφη. Τί γάρ; ὅστις 3  
 χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων  
 ἐπιθυμεῖ καὶ διὰ τοῦτο δυσσύμβολός ἐστι καὶ λαμ-  
 βάνων μὲν ἡδεται, ἀποδιδόναι δὲ μὴ βούλεται;  
 Ἐμοὶ μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου  
 εἶναι. Τί δ'; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματί- 4  
 ζεσθαι μὴδὲ πρὸς ἓν ἄλλο σχολὴν ποιεῖται ἢ ὀπό-  
 θεν αὐτὸς κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὥς ἐμοὶ  
 δοκεῖ· ἀνωφελὲς γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ;  
 ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς  
 φίλοις ἐχθροὺς παρέχειν; Φευκτέον νῆ Δία καὶ  
 τοῦτον. Εἰ δέ τις τούτων μὲν τῶν κακῶν μὴδὲν  
 ἔχοι, εὖ δὲ πάσχων ἀνέχεται, μὴδὲν φροντίζων τοῦ  
 ἀντευεργετεῖν; Ἀνωφελὲς ἂν εἴη καὶ οὗτος. ἀλλὰ  
 ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖ- 5  
 σθαι; Οἶμαι μὲν, ὅστις τὰναντία τούτων ἐγκρατὴς 5  
 μὲν ἐστι τῶν διὰ τοῦ σώματος ἡδονῶν, εὖνους δὲ  
 καὶ εὐσύμβολος ὧν τυγχάνει καὶ φιλόνικος πρὸς  
 τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας  
 αὐτόν, ὥστε λυσιτελεῖν τοῖς χρωμένοις. Πῶς οὖν 6  
 ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρῆ-  
 σθαι; Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν  
 οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὃν ἂν  
 ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμέ-  
 νον, τούτῳ πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιή-  
 σειν. Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὃς ἂν τοὺς φίλους 7  
 τοὺς πρόσθεν εὖ ποιῶν φαίνεται, δῆλον εἶναι καὶ  
 τοὺς ὕστερον εὐεργετήσοντα; Καὶ γὰρ ἵπποις, ἔφη,  
 ὃν ἂν ὁρῶ τοῖς πρόσθεν καλῶς χρώμενον, τοῦτον  
 καὶ ἄλλοις οἶμαι καλῶς χρῆσθαι.

*The Gods approving, how they are to be won.*

- 8 Εἶεν, ἔφη· ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μὲν, ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις  
9 εἰπεῖν ὅπως οὗτος θηρατέος; Μὰ Δί', ἔφη, οὐ κατὰ πόδας ὥσπερ ὁ λαγῶς, οὐδ' ἀπάτῃ ὥσπερ αἱ ὄρνιθες, οὐδὲ βία ὥσπερ οἱ κάπροι. ἄκουτα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν ὥσπερ δούλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίγνονται οἱ τοιαῦτα πᾶσχοντες. Φίλοι δὲ πῶς; ἔφη.  
10 Εἶναι μὲν τινάς φασιν ἐπ' αὐτῶν, ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλωνται φίλους αὐτοὺς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι φιλοῦνται ὑπ' αὐτῶν.  
11 Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἄν; Ἄ μὲν αἱ Σειρήνες ἐπῆδον τῷ Ὀδυσσεῖ, ἤκουσας Ὀμήρου, ὧν ἐστὶν ἀρχὴ τοιάδε τις·

Δεῦρ' ἄγε δῆ, πολύναι' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν.

- Ταύτην οὖν, ἔφη, τὴν ἐπωδὴν, ᾧ Σώκρατες, καὶ τοῖς ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπάδουσαι κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Οὐκ, ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις  
12 οὕτως ἐπῆδον. Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἐκάστω ἐπάδειν οἷα μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν. οὕτω μὲν γὰρ ἐχθίων τ' ἂν εἴη καὶ ἀπελαύνει τοὺς ἀνθρώπους ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότα ὅτι μικρὸς τε καὶ αἰσχροὺς καὶ



ἀσθενής ἐστίν, ἐπαινοίη λέγων ὅτι καλός τε καὶ μέγας καὶ ἰσχυρός ἐστίν. ἄλλας δέ τινας οἴσθα ἐπωδὰς; Οὐκ, ἀλλ' ἤκουσα μὲν ὅτι Περικλῆς πολ- 13 λὰς ἐπίσταιτο, ἃς ἐπάρχων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπάρχων, ἀλλὰ περιάρψας τι ἀγαθὸν αὐτῇ.

*Virtue alone produces perfect congeniality.*

Δοκεῖς μοι λέγειν, ὦ Σώκρατες, ὥς εἰ μέλλοιμεν 14 ἀγαθὸν τινα κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν. Σὺ δ' ὦρου, ἔφη ὁ Σωκράτης, οἷόν τ' εἶναι καὶ πονηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι; Ἐώρων γάρ, 15 ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας καὶ στρατηγεῖν οὐχ ἱκανοὺς πάννυ στρατηγικοῖς ἀνδράσιν ἐταίρους. Ἄρ' 16 οὖν, ἔφη, καί, περὶ οὗ διαλεγόμεθα, οἴσθα τινὰς οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δί' οὐ δῆτ', ἔφη. ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς φίλους κτήσασθαι, ἐκεῖνο ἤδη μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν καὶ ἀγαθὸν γενόμενον ἐξ ἐτοίμου τοῖς καλοῖς καὶ ἀγαθοῖς φίλον εἶναι. Ὁ ταράττει σε, ὦ Κριτόβουλε, 17 ὅτι πολλάκις ἀνδρας καὶ τὰ καλὰ πράττοντας καὶ τῶν αἰσχυρῶν ἀπεχομένους ὁρᾷς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ χαλεπώτερον χρωμένους τῶν μηδεὶς ἀξίων ἀνθρώπων. Καὶ οὐ 18 μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται τοῦτο ποι- οῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα

ἐπιμελόμεναι καὶ τὰ αἰσχρὰ ἥκιστα προσιέμεναι  
 19 πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. ἂ λο-  
 γιζόμενος πάνυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων  
 κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ φίλους ἀλλή-  
 λους δυναμένους εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστοι ἡ  
 ἀμελεῖς ἡ πλεονέκται ἡ ἄπιστοι ἡ ἀκρατεῖς ἄνθρω-  
 ποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ  
 πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ  
 20 φίλοι πεφυκέναι. ἀλλὰ μήν, ὥσπερ σὺ λέγεις, οὐδ'  
 ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμόσειαν  
 εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς  
 τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ' ἂν; εἰ δὲ δὴ  
 καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσί τε περὶ τοῦ  
 πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς  
 μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται καὶ ἐν  
 τίσιν ἀνθρώποις εὐνοια καὶ πίστις ἔσται;

*There are contending motives in man's nature: but friend-  
 ship prevails to secure harmony of feeling and of action.*

21 Ἄλλ' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποικίλως πως  
 ταῦτα, ὦ Κριτόβουλε. φύσει γὰρ ἔχουσιν οἱ ἄν-  
 θρωποι τὰ μὲν φιλικὰ· δέονταί τε γὰρ ἀλλήλων  
 καὶ ἐλεοῦσι καὶ σιωεργοῦντες ὠφελοῦσι καὶ τοῦτο  
 συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δὲ πολε-  
 μικά· τὰ τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζοντες  
 ὑπὲρ τούτων μάχονται καὶ διχογνωμονοῦντες ἐναν-  
 τιοῦνται. πολεμικὸν δὲ καὶ ἔρς καὶ ὀργή· καὶ  
 δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ  
 22 φθόνος. ἀλλ' ὅμως διὰ τούτων πάντων ἡ φιλία  
 διαδυσκομένη συνάπτει τοὺς καλοὺς τε καὶ ἀγαθοὺς. διὰ

γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πόνου τὰ μέ-  
 τρια κεκτῆσθαι μᾶλλον ἢ διὰ πολέμου πάντων  
 κυριεύειν, καὶ δύνανται πεινῶντες καὶ διψῶντες  
 ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν, καὶ τοῖς τῶν  
 ὠραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν, ὥστε μὴ  
 λυπεῖν οὐς μὴ προσήκει· δύνανται δὲ καὶ χρημά- 23  
 των οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμενοι νομίμως  
 κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ  
 καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ καὶ συμφερόν-  
 τως ἀλλήλοις διατίθεσθαι, καὶ τὴν ὀργὴν κωλύειν  
 εἰς τὸ μεταμελησόμενον προΐεναι. τὸν δὲ φθόνον  
 παντάπασιν ἀφαιροῦσι τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς  
 φίλοις οἰκεῖα παρέχοντες, τὰ δὲ τῶν φίλων ἑαυτῶν  
 νομίζοντες. πῶς οὖν οὐκ εἰκὸς τοὺς καλοὺς κάγα- 24  
 θοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖς,  
 ἀλλὰ καὶ ὠφελίμους ἀλλήλοις κοινωνοὺς εἶναι; οἱ  
 μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε  
 καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά τε  
 κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυνπαθεῖν,  
 ἄδικοί τε καὶ πονηροὶ ἂν εἶεν καὶ ἀδύνατοι ἄλλω συν-  
 αρμόσαι. εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, 25  
 ὅπως αὐτός τε μὴ ἀδικῇται καὶ τοῖς φίλοις τὰ δίκαια  
 βοηθεῖν δύνηται, καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν  
 τατρίδα πειράται, διὰ τί ὁ τοιοῦτος ἄλλω τοιούτῳ  
 οὐκ ἂν δύναιτο συναρμόσαι; πότερον τοὺς φίλους  
 ὠφελεῖν μετὰ τῶν καλῶν κάγαθῶν ἢ ττον δυνήσε-  
 ται; ἢ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται  
 καλοὺς κάγαθοὺς ἔχων συνεργούς; ἀλλὰ καὶ ἐν 26  
 τοῖς γυμνικοῖς ἀγῶσι δῆλόν ἐστιν ὅτι, εἰ ἐξῆν τοῖς  
 κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἰέναι,

πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων καὶ πάντα τὰ ἀθλα οὗτοι ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔῴσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κάγαθοὶ κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἂν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων  
 17 μᾶλλον ἢ ανταγωνισταῖς χρώμενον; ἀλλὰ μὴν κακεῖνο δῆλον, ὅτι καὶ πολεμῇ τίς τινη, συμμαχῶν δεῆσεται, καὶ τούτων πλειόνων, ἂν καλοῖς κάγαθοῖς ἀντιτάττηται. καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμείσθαι. πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ τοὺς χείρονας πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλειόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται.

*Socrates playfully alludes to his own 'passionate nature,' and proposes by honorable means to assist Critobulus in the hunt after friends.*

18 Ἀλλὰ θαρρῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίνεσθαι, καὶ τοιοῦτος γενόμενος θηρᾶν ἐπιχειρεῖ τοὺς καλοὺς τε κάγαθούς. ἴσως δ' ἂν τί σοι καγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κάγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι. δεινῶς γὰρ ὦν ἂν ἐπιθυμήσω ἀνθρώπων ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν συνεῖναι καὶ ἀντε-  
 29 πιθυμείσθαι τῆς συνουσίας. ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον, ὅταν ἐπιθυμήσης φιλίαν πρὸς τινος ποιεῖσθαι. μὴ οὖν ἀποκρύπτου με οἷς ἂν βούλοιο φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ

ἀρέσκοντί μοι οὐκ ἀπείρως οἶμαι ἔχειν πρὸς θήραν  
 ἀνθρώπων. καὶ ὁ Κριτόβουλος ἔφη· Καὶ μὴν, ὦ 30  
 Σώκρατες, τούτων ἐγὼ τῶν μαθημάτων πάσαι ἐπι-  
 θυμῷ ἄλλως τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπι-  
 στήμη ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς  
 καλοὺς τὰ σώματα. καὶ ὁ Σωκράτης ἔφη· Ἄλλ', 31  
 ὦ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ ἐπιστήμῃ  
 τὸ τὰς χεῖρας προσφέροντα ποιεῖν ὑπομένειν τοὺς  
 καλοὺς. πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ  
 τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας  
 αὐτοῖς προσέφερε· τὰς δέ γε Σειρήνας, ὅτι τὰς  
 χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν  
 ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐ-  
 τῶν κηλεῖσθαι. καὶ ὁ Κριτόβουλος ἔφη· Ὡς οὐ 32  
 προσοίσοντος τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς  
 φίλων κτήσιν, δίδασκε. Οὐδὲ τὸ στόμα οὖν, ἔφη  
 ὁ Σωκράτης, πρὸς τὸ στόμα προσοίσεις; Θάρρει  
 ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ στόμα προσοίσω  
 οὐδενί, ἐὰν μὴ καλὸς ᾖ. Εὐθύς, ἔφη, σύγε, ὦ Κρι-  
 τόβουλε, τούναντίον τοῦ συμφέροντος εἴρηκας. οἱ  
 μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν, οἱ δὲ  
 αἰσχροὶ καὶ ἡδέως προσίενται, νομίζοντες διὰ τὴν  
 ψυχὴν καλοὶ καλεῖσθαι. καὶ ὁ Κριτόβουλος ἔφη· 33  
 Ὡς τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγα-  
 θοὺς καταφιλήσοντος, θαρρῶν δίδασκε τῶν φίλων  
 τὰ θηρατικά.

*He will give Critobulus a hearty introduction, but will not  
 flatter.*

Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν, ὦ Κριτό-  
 βουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατει-

πειν σου πρὸς αὐτόν, ὅτι ἄγασαί τε αὐτοῦ καὶ  
 ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ  
 Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπαι-  
 34 νούντας. Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι  
 διὰ τὸ ἄγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐ-  
 τόν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Ἀλλὰ  
 καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὓς ἂν  
 35 ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. Ταῦτα μὲν δὴ,  
 ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς  
 οὓς ἂν βούλῃ φίλους ποιήσασθαι· ἐὰν δέ μοι ἔτι  
 ἐξουσίαν δῶς λέγειν περὶ σοῦ, ὅτι ἐπιμελήs τε τῶν  
 φίλων εἰ καὶ οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγα-  
 θοῖς καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων  
 ἀγάλλῃ οὐχ ἥττον ἢ ἐπὶ τοῖς σαυτοῦ καὶ ἐπὶ τοῖς  
 ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥττον ἢ ἐπὶ τοῖς  
 σαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις οὐκ  
 ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας ἀνδρὸς  
 ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα,  
 τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἶμαί σοι ἐπιτή-  
 36 δειον εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων. Τί  
 οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ  
 οὐκ ἐπὶ σοὶ ὃν ὅ τι ἂν βούλῃ περὶ ἐμοῦ λέγεις;  
 Μὰ Δί' οὐχ, ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη  
 γὰρ τὰς ἀγαθὰς προμνηστρίδας μετὰ μὲν ἀλη-  
 θείας τὰγαθὰ διαγγελλούσας δεινὰς εἶναι συνάγειν  
 ἀνθρώπους εἰς κηδεῖαν, ψευδομένας δ' οὐκ ἐθέλειν  
 ἐπαινεῖν· τοὺς γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλ-  
 λήλους τε καὶ τὴν προμνησαμένην. ἂ δὴ καὶ ἐγὼ  
 πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναί μοι περὶ  
 σοῦ λέγειν ἐπαινοῦντι οὐδὲν ὅ τι ἂν μὴ ἀληθεύω.

*Candor and sincerity are essentials of friendship: 'Be what you would seem.'*

Σὺ μὲν ἄρα, ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι 37  
 φίλος εἶ, ὦ Σώκρατες, οἷος, ἂν μὲν τι αὐτὸς ἔχω  
 ἐπιτήδειον εἰς τὸ φίλους κτήσασθαι, συλλαμβάνειν  
 μοι· εἰ δὲ μή, οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν  
 ἐπὶ τῇ ἐμῇ ὠφελείᾳ. Πότερα δ' ἂν, ἔφη ὁ Σωκρά-  
 τής, ὦ Κριτόβουλε, δοκῶ σοι μᾶλλον ὠφελεῖν σε  
 τὰ ψευδῇ ἐπαινῶν ἢ πείθων πειρᾶσθαι σε ἀγαθὸν  
 ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερόν οὔτω σοι, ἐκ 38  
 τῶνδε σκέψαι· εἰ γάρ σε βουλόμενος φίλον ποιῇ-  
 σαι ναυκλήρῳ ψευδόμενος ἐπαινοῖην, φάσκων ἀγα-  
 θὸν εἶναι κυβερνήτην, ὃ δέ μοι πεισθεὶς ἐπιτρέψειέ  
 σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ  
 ἐλπίδα μὴ ἂν σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ  
 εἴ σοι πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος ὥς ἂν  
 στρατηγικῶ τε καὶ δικαστικῶ καὶ πολιτικῶ ἑαυτὴν  
 ἐπιτρέψαι, τί ἂν οἶε σεαυτὸν καὶ τὴν πόλιν ὑπὸ  
 σοῦ παθεῖν; ἢ εἴ τινας ἰδίᾳ τῶν πολιτῶν πείσαιμι  
 ψευδόμενος ὥς ὄντι οἰκονομικῶ τε καὶ ἐπιμελεῖ τὰ  
 ἑαυτῶν ἐπιτρέψαι, ἅρ' οὐκ ἂν πείραν διδούς ἅμα  
 τε βλαβερὸς εἴης καὶ καταγέλαστος φαίνοιο; ἀλλὰ 39  
 συντομωτάτῃ τε καὶ ἀσφαλεστάτῃ καὶ καλλίστῃ  
 ὁδός, ὦ Κριτόβουλε, ὅ τι ἂν βούλῃ δοκεῖν ἀγαθὸς  
 εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. ὅσαι  
 δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐ-  
 ρήσεις πάσας μαθήσει τε καὶ μελέτῃ αὐξανόμενας.  
 ἐγὼ μὲν οὖν, ὦ Κριτόβουλε, οὕτως οἶμαι δεῖν ἡμᾶς  
 θηρᾶν· εἰ δὲ σύ πως ἄλλως γιγνώσκεις, δίδασκε.



καὶ ὁ Κριτόβουλος, Ἄλλ' αἰσχυνοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἄν.

## CHAPTER VII.

CHS. VII-X. SHOW HOW SOCRATES EXEMPLIFIED AND APPLIED THE FOREGOING PRECEPTS.

*He directs Aristarchus how to provide for a large family of dependent females in hard times : give them suitable employment.*

- 1 Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκεῖσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύνοιδα αὐτῷ. Ἀρίσταρχον γάρ ποτε ὀρῶν σκυθρωπῶς ἔχοντα, Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι. χρή δὲ τοῦ βάρους τοῖς φίλοις μεταδιδόναι· ἴσως γὰρ ἂν τί
- 2 σε καὶ ἡμεῖς κουφίσαιμεν. καὶ ὁ Ἀρίσταρχος, Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορία. ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὥς ἐμέ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνεψιαὶ τοσαῦται ὥστ' εἶναι ἐν τῇ οἰκίᾳ τέτταρας καὶ δέκα τοὺς ἐλευθέρους. λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτ' ἀπὸ τῶν οἰκιῶν· ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε. τὰ ἔπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανεί-

σασθαι οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον  
ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὐρεῖν ἢ δανειζό-  
μενος λαβεῖν. χαλεπὸν μὲν οὖν ἐστίν, ὦ Σώκρα-  
τες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνα-  
τον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν.  
ἀκούσας οὖν ταῦτα ὁ Σωκράτης, Τί ποτέ ἐστιν, ἔφη, 3  
ὅτι Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ  
τε καὶ τούτοις τὰπιτήδεια δύναται παρέχειν, ἀλλὰ  
καὶ περιποιεῖται τοσαῦτα ὥστε καὶ πλουτεῖν, σὺ δὲ  
πολλοὺς τρέφων δέδοικας μὴ δι' ἔνδειαν τῶν ἐπι-  
τηδείων ἅπαντες ἀπόλησθε; Ὅτι νῆ Δί', ἔφη, ὁ  
μὲν δούλους τρέφει, ἐγὼ δ' ἐλευθέρους. Καὶ πότε- 4  
ρον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἶει βελτίους  
εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν  
οἶμαι, ἔφη, τοὺς παρ' ἐμοὶ ἐλευθέρους. Οὐκουν,  
ἔφη, αἰσχυρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπο-  
ρεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίᾳ εἶναι;  
Νῆ Δί', ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δ'  
ἐλευθερίως πεπαιδευμένους. Ἄρ' οὖν, ἔφη, τεχνῖταιί 5  
εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστά  
γ', ἔφη. Οὐκ οὖν χρήσιμά γ' ἄλφιστα; Σφόδρα γε.  
Τί δ' ἄρτοι; Οὐδὲν ἦττον. Τί γάρ; ἔφη, ἱμάτιά  
τε ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι καὶ χλα-  
μύδες καὶ ἐξωμίδες; Σφόδρα γ', ἔφη, καὶ πάντα  
ταῦτα χρήσιμα. Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τού-  
των οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὥς  
ἐγὼμαι. Εἰτ' οὐκ οἶσθ' ὅτι ἀφ' ἐνὸς μὲν τούτων, 6  
ἀλφίτοποιίας, Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ  
τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὑς  
πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα ὥστε

καὶ τῇ πόλει πολλάκις λειτουργεῖν, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τήν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς, Δημέας δ' ὁ Κολλυτεὺς ἀπὸ χλαμυδουργίας, Μένων δ' ἀπὸ χλανιδοποιίας, Μεγαρέων δ' οἱ πλείστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ' ἀναγκάζειν ἐργάζεσθαι ἅ καλῶς ἔχει· ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς.

*Labor is ennobling, and promotes happiness.*

- 7 "Ἐπειτ', ἔφη, ὅτι ἐλεύθεροί τ' εἰσὶ καὶ συγγενεῖς σοι, οἷοι χρήναι αὐτοὺς μηδὲν ἄλλο ποιεῖν ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ μᾶλλον εὐδαιμονίζεις ἢ τοὺς ἅ ἐπίστανται χρήσιμα πρὸς τὸν βίον τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνη τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἅ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἅ ἂν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι καὶ πρὸς τὸ κτήσασθαι τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα, τὴν δ' ἐργασίαν καὶ τὴν
- 8 ἐπιμέλειαν οὐδὲν χρήσιμα; ἔμαθον δὲ ἅ φῃς αὐτὰς ἐπίστασθαι πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε ποιήσουςαι αὐτῶν οὐδέν, ἢ τοῦναντίον ὥς καὶ ἐπιμελησόμεναι τούτων καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελόμενοι; ποτέρως δ' ἂν δικαιότεροι εἶεν, εἰ ἐργάζονται ἢ εἰ ἀργοῦντες βουλευοῖντο περὶ τῶν

ἐπιτηδείων ; ἀλλὰ καὶ νῦν μὲν, ὥς ἐγὼμαι, οὔτε 9  
 σὺ ἐκείνας φιλεῖς οὔτ' ἐκεῖνα· σέ, σὺ μὲν ἡγούμενος  
 αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκεῖναι δὲ σέ ὀρώ-  
 σαι ἀχθόμενον ἐφ' ἑαυταῖς. ἐκ δὲ τούτων κίνδυνος  
 μείζω τε ἀπέχθειαν γίνεσθαι καὶ τὴν προγεγο-  
 νυῖαν χάριν μειοῦσθαι. εἰ δὲ προστατήσης ὅπως  
 ἐνεργοὶ ὦσι, σὺ μὲν ἐκείνας φιλήσεις ὀρῶν ὠφελί-  
 μους σεαυτῷ οὔσας, ἐκεῖναι δὲ σέ ἀγαπήσουσιν  
 αἰσθόμεναι χαίροντα αὐταῖς, τῶν δὲ προγεγονυῖων  
 εὐεργεσιῶν ἥδιον μεμνημένοι τὴν ἀπ' ἐκείνων χάριν  
 αὐξήσετε καὶ ἐκ τούτων φιλικώτερόν τε καὶ οἰκειό-  
 τερον ἀλλήλοις ἔξετε. εἰ μὲν τοίνυν αἰσχρόν τι 10  
 ἔμελλον ἐργάσεσθαι, θάνατον ἀντ' αὐτοῦ προαιρε-  
 τέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπω-  
 δέστατα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε. πάν-  
 τες δὲ ἃ ἐπίστανται ῥᾶστά τε καὶ τάχιστα καὶ  
 κάλλιστα καὶ ἥδιστα ἐργάζονται. μὴ οὖν ὀκνεῖ,  
 ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοί τε λυσιτε-  
 λήσει καὶ ἐκείναις, καί, ὥς εἰκός, ἡδέως ὑπακούσονται.

*Aristarchus accedes, and the experiment proves a brilliant  
 success.*

Ἀλλὰ νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτως 11  
 μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες, ὥστε πρό-  
 σθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδὼς ὅτι ἀνα-  
 λώσας ὃ ἂν λάβω οὐχ ἔξω ἀποδοῦναι, νῦν δέ μοι  
 δοκῶ εἰς ἔργων ἀφορμὴν ὑπομενεῖν αὐτὸ ποιῆσαι.

Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ 12  
 ἔρια, καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ  
 ἐδείπνουν, ἱλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν, καὶ ἀντὶ

- ὑφορωμένων ἑαυτοὺς ἡδέως ἀλλήλους ἑώρων, καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἡγάπα. τέλος δὲ ἔλθων πρὸς τὸν Σωκράτην χαίρων διηγείτο ταῦτά τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν
- 13 ἐν τῇ οἰκίᾳ ἄργον ἐσθλῆιν. καὶ ὁ Σωκράτης ἔφη· Εἰτ' οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οἶν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς καὶ ἑριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως ὅτι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτό σοι παρέχει, μεταδίδως
- 14 οὐπὲρ αὐτὸς ἔχεις σίτου. τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δί'· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἀρπάζεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε. οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. καὶ σὺ οὖν ἐκείναις λέγε ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητής, καὶ διὰ σέ οὐδ' ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

## CHAPTER VIII.

*Socrates urges Eutherus, who had been unfortunate, to seek some employment better suited to his advancing years than manual labor: accountability to another no degradation.*

- 1 Ἄλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδὼν, Πόθεν, ἔφη, Εὐθέρη, φαίνῃ; Ὑπὸ μὲν τὴν

κατάλυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι αὐτόθεν. ἐπειδὴ γὰρ ἀφῆ-  
 ρέθην μὲν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ  
 Ἀττικῇ ὁ πατήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζο-  
 μαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ  
 ἐπιτήδεια πορίζεσθαι. δοκεῖ δέ μοι τοῦτο κρεῖττον  
 εἶναι ἢ δεῖσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μη-  
 δὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην. Καὶ πόσον ἂν 2  
 χρόνον οἶε σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ  
 τὰ ἐπιτήδεια ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ  
 πολὺν χρόνον. Καὶ μὴν, ἔφη, ὅταν γε πρεσβύτε-  
 ρος γένη, δῆλον ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ  
 οὐδεὶς σοι ἐθελήσῃ τῶν τοῦ σώματος ἔργων διδόν-  
 ναι. Ἀληθῇ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττόν 3  
 ἐστὶν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθε-  
 σθαι ἢ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ  
 προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημέ-  
 νων, τῷ δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε  
 ἐπιστατοῦντα καὶ συγκομίζοντα τοὺς καρποὺς καὶ  
 συμφυλάττοντα τὴν οὐσίαν ὠφελοῦντα ἀντωφελεῖ-  
 σθαι. Χαλεπῶς ἄν, ἔφη, ἐγώ, ὦ Σώκρατες, δου- 4  
 λείαν ὑπομείναιμι. Καὶ μὴν οἷ γε ἐν ταῖς πόλεσι  
 προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ  
 δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτε-  
 ροι νομίζονται. Ὅλως, ἔφη, ὦ Σώκρατες, τὸ ὑπαί- 5  
 τιον εἶναι τινι οὐ πάνυ προσίεμαι. Καὶ μὴν, ἔφη,  
 Εὐθῆρε, οὐ πάνυ γε ῥάδιόν ἐστιν εὐρεῖν ἔργον ἐφ'  
 ᾧ οὐκ ἂν τις αἰτίαν ἔχοι. χαλεπὸν γὰρ οὕτω τι  
 ποιῆσαι ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀνα-  
 μαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυ-

χεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φῆς θαυμάζω εἰ  
 6 ῥάδιόν ἐστιν ἀνέγκλητον διαγίγνεσθαι. χρὴ οὖν  
 πειραῖσθαι τοὺς φιλαίτιους φεύγειν καὶ τοὺς εὐγνώ-  
 μονας διώκειν καὶ τῶν πραγμάτων ὅσα μὲν δύνασα-  
 ποιεῖν ὑπομένειν, ὅσα δὲ μὴ δύνασαι φυλάττεσθαι,  
 ὅτι δ' ἂν πράττης, τούτου ὡς κάλλιστα καὶ προ-  
 θυμότατα ἐπιμελεῖσθαι. οὕτω γὰρ ἥκιστ' ἂν μὲν  
 σε οἶμαι ἐν αἰτία εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βο-  
 ῆθειαν εὐρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ  
 εἰς τὸ γῆρας διαρκέστατα.

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## CHAPTER IX.

*Socrates commends Archdemus to the attention of Crito, a  
 wealthy man much annoyed by sycophants.*

- 1 Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα ὡς  
 χαλεπὸν ὁ βίος Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ  
 ἑαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δί-  
 κας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ'  
 ὅτι νομίζουσιν ἡδίων ἂν με ἀργύριον τελέσαι ἢ  
 2 πράγματα ἔχειν. καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη,  
 ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους  
 ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη.  
 μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν ἢ μὴ. Οὐκ ἂν  
 οὖν θρέψαις καὶ ἄνδρα ὅστις ἐθέλοι τε καὶ δύ-  
 ναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν  
 σε; Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην ὅπως μὴ  
 3 ἐπ' αὐτόν με τράποιτο. Τί δ'; ἔφη, οὐχ ὁρᾷς ὅτι  
 πολλῶ ἡδίων ἐστι χαριζόμενον οἷ᾽ σοὶ ἀνδρὶ ἢ



ἀπεχθόμενον ὠφελείσθαι; εὖ ἴσθι ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν οἱ πάντες ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάντες 4 μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δέ· οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ φιλόχρηστός τε καὶ ἔφη ῥᾶστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ οὖν ὁ Κρίτων, ὁπότε συκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ τι ἄλλο τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἂν ἔδωκε, καὶ ὁπότε θύοι, ἐκάλει καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο.

*Archedemus renders good service, and in turn wins great esteem.*

Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν 5 Κρίτωνος οἶκον μάλα περιεῖπεν αὐτόν. καὶ εὐθύς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἐχθρούς, καὶ αὐτῶν τινα προσεκαλεῖτο εἰς δίκην δημοσίαν, ἐν ᾗ αὐτὸν ἔδει κριθῆναι ὅτι δεῖ παθεῖν ἢ ἀποτίσαι. ὁ δὲ συνειδὼς αὐτῷ πολλὰ καὶ πονηρὰ πάντ' 6 ἐποίει ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ χρήματα ἔδωκεν. ἐπεὶ δὲ τοῦτο 7 τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο, ἤδη τότε, ὥσπερ ὅταν νομεὺς ἀγαθὸν κύνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἱστάναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὕτω δὴ καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι

8 παρέχειν φύλακα τὸν Ἀρχέδημον. ὁ δὲ Ἀρχέδημος τῷ Κρίτῳ ἠδέως ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. εἰ δέ τις αὐτῷ τούτων οἷς ἀπήχθετο ὀνειδίζοι ὥς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύοι αὐτόν, Πότερον οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρόν ἐστιν εὐεργετούμενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντενεργετοῦντα τοὺς μὲν τοιούτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοὺς καγαθοὺς ἀδικεῖν πειρώμενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ' ἐκείνων; ἐκ δὲ τούτου εἰς τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.

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## CHAPTER X.

*At the suggestion of Socrates Diodorus finds in Hermogenes, though poor, a worthy and valuable friend.*

- 1 Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιάδε διαλεχθέντα. Εἰπέ μοι, ἔφη, ὦ Διόδωρε, ἂν τίς σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ ὅπως ἀνασώσῃ;
- 2 Καὶ ἄλλους γε νῆ Δί', ἔφη, παρακαλῶ σῶστρα τούτου ἀνακηρύττων. Τί γάρ; ἔφη, εἰάν τις σοι κάμνη τῶν οἰκετῶν, τούτου ἐπιμελῇ καὶ παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν κινδυνεύοι δι' ἔνδειαν ἀπολέσθαι, οὐκ

οἷε σοι ἄξιον εἶναι ἐπιμεληθῆναι ὅπως διασωθῇ ;  
καὶ μὴν οἶσθά γε ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογέ- 3  
νης· αἰσχύνοιτο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ  
ἀντωφελοίη σε. καίτοι τὸ ὑπηρέτην ἐκόντα τε καὶ  
εὖνουν καὶ παραμόνιμον καὶ τὸ κελευόμενον ἱκανὸν  
ὄντα ποιεῖν ἔχειν, καὶ μὴ μόνον τὸ κελευόμενον ἱκα-  
νὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ  
χρήσιμον εἶναι καὶ προνοεῖν καὶ προβουλεύεσθαι,  
πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. οἱ μέντοι 4  
ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ  
πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι. νῦν δὲ διὰ τὰ  
πράγματα εὐωνοτάτους ἐστι φίλους ἀγαθοὺς κτή-  
σασθαι. καὶ ὁ Διόδωρος, Ἀλλὰ καλῶς γε, ἔφη, 5  
λέγεις, ὦ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς  
ἐμὲ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε·  
νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεῖ-  
νον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκείνουν οὔτ' ἐκείνῳ μεῖ-  
ζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. οὔτω δὲ 6  
ὁ Διόδωρος ὄχρετο πρὸς τὸν Ἑρμογένην, καὶ οὐ  
πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε σκο-  
πεῖν ὅ τι ἂν ἢ λέγων ἢ πράττων ὠφελοίη τε  
καὶ εὐφραίνου Διόδωρον.

## BOOK III. CHAPTER I.

CHS. I-VII. CONCERN ANAPEIA. CH. I. TREATS OF THE  
QUALIFICATIONS AND DUTIES OF A GENERAL.

*Socrates sends a young aspirant for military honors to obtain  
the needful instruction, and examines him on his return.*

- 1 "Οτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς  
ὧν ὀρέγοντο ποιῶν ὠφέλει, νῦν τοῦτο διηγῆσομαι.  
ἀκούσας γάρ ποτε Διονυσόδωρου εἰς τὴν πόλιν  
ἦκειν ἐπαγγελλούμενον στρατηγεῖν διδάξειν, ἔλεξε  
πρὸς τινα τῶν συνόντων, ὃν ᾗσθάνετο βουλόμενον  
2 τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν. Αἰσχροὺς  
μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρα-  
τηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελήσαι αὐτοῦ· καὶ  
δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ  
μᾶλλον ἢ εἴ τις ἀνδριάντας ἐργολαβοίη μὴ μεμαθη-  
3 κῶς ἀνδριαντοποιεῖν. ὅλης γὰρ τῆς πόλεως ἐν τοῖς  
πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ,  
μεγάλα τά τε ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ  
κακὰ διαμαρτάνοντος εἰκὸς γίγνεσθαι. πῶς οὖν οὐκ  
ἂν δικαίως ὁ τοῦ μὲν μαθάνειν τοῦτο ἀμελῶν, τοῦ  
δὲ αἰρεθῆναι ἐπιμελόμενος ζημιοῖτο; τοιαῦτα μὲν  
4 δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μαθάνειν. ἐπεὶ  
δὲ μεμαθηκῶς ἦκε, προσέπαιζεν αὐτῷ λέγων· Οὐ  
δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ Ὁμηρὸς τὸν Ἀγα-  
μέμνονα γεραρὸν ἔφη εἶναι, καὶ ὃδε στρατηγεῖν

μαθὼν γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ ἐὰν μὴ κιθαρίζη, κιθαριστῆς ἐστὶ, καὶ ὁ μαθὼν ἰᾶσθαι, καὶ μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστίν, οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, καὶ μὴδεὶς αὐτὸν ἔληται. ὁ δὲ μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστίν, οὐδ' ἐὰν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. ἀτάρ, ἔφη, ἵνα καὶ ἐὰν ἡμῶν τις ἢ ταξιαρχῇ ἢ λο- 5 χαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. καὶ ὅς, Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν.

*Tactics but one of the essentials to good generalship.*

Ἄλλὰ μὲν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν 6 μέρος ἐστὶ στρατηγίας. καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν καὶ ἐπιμελῇ καὶ καρτερικὸν καὶ ἀγχίνου καὶ φιλόφρονά τε καὶ ὠμόν καὶ ἀπλοῦν τε καὶ ἐπίβουλον καὶ φυλακτικόν τε καὶ κλέπτῃν καὶ προετικὸν καὶ ἄρπαγα καὶ φιλόδωρον καὶ πλεονέκτην καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εἰς στρατηγῆσονται ἔχειν. καλὸν δὲ καὶ τὸ τακτι- 7 κὸν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου, ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ

- μήτε σηπόμενα μήτε τηκόμενα, οἷ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθενται, τότε γίγνεται πολλοῦ
- 8 ἄξιον κτῆμα οἰκία. Ἀλλὰ πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὃ Σώκρατες, εἴρηκας. καὶ γὰρ ἐν τῷ πολέμῳ τοὺς ἀρίστους δεῖ πρώτους τάττειν καὶ τελευταίους, ἐν μέσῳ δὲ τοὺς χειρίστους, ἵνα ὑπὸ μὲν
- 9 τῶν ἄγωνται, ὑπὸ δὲ τῶν ὠθῶνται. Εἰ μὲν τοίνυν, ἔφη, καὶ διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος ὧν ἔμαθες; οὐδὲ γὰρ εἰ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειριστον, μὴ διδάξας διαγιγνώσκειν τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἂν σοι ὄφελος ᾦν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι
- 10 τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. Τί οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρώτους καθιστάντες ὀρθῶς ἂν τάττοιμεν; Ἐμοιγε δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας; Ἄρα τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες. οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὄντες
- 11 εὐεύρετοι ἂν εἶεν. Ἀτάρ, ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν ἢ καὶ ὅπη καὶ ὅπως χρηστέον ἐκάστω τῶν ταγμάτων; Οὐ πάνυ, ἔφη. Καὶ μὴν πολλὰ γ' ἐστί, πρὸς ἃ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφήνιζε ταῦτα. Νῆ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν

ἐπανερώτα· ἦν γὰρ ἐπίσθηται καὶ μὴ ἀναιδὴς ἦ, αἰσχυνεῖται ἀργύριον εἰληφὼς ἐνδεᾶ σε ἀποπέμψασθαι.



## CHAPTER II.

A CONVERSATION OF SOCRATES WITH A GENERAL-ELECT.

*A general should constantly regard the welfare of his troops, not less than military success.*

Ἐντυχὼν δέ ποτε στρατηγεῖν ἡρημένῳ τῷ, Τοῦ ἔνεκεν, ἔφη, "Ὁμηρον οἶει τὸν Ἀγαμέμνονα προσαγορεύσαι ποιμένα λαῶν; ἄρά γε ὅτι ὥσπερ τὸν ποιμένα δεῖ ἐπιμελεῖσθαι ὅπως σῶαί τε ἔσονται αἱ οἶες καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἔνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως σῶαί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ᾖσιν. ἦ τί δήποτε 2 οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπών·

Ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής;

ἄρά γε ὅτι αἰχμητής τε κρατερός ἂν εἴη, οὐκ εἰ μόνος αὐτὸς εἶ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη, καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνου τοῦ ἑαυτοῦ βίου καλῶς προεσθήκοι, ἀλλ' εἰ καὶ ὧν βασιλεύει, τούτοις εὐδαιμονίας αἴτιος εἴη; καὶ γὰρ 3



βασιλεὺς αἰρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ᾖ, καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὦσι.

4 δεῖ οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥάδιον εὑρεῖν οὔτε αἷσχιον τοῦ ἐναντίου. καὶ οὕτως ἐπισκοπῶν τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιήρει, κατέλειπε δὲ τὸ εὐδαίμονας ποιεῖν ὧν ἂν ἡγήται.

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### CHAPTER III.

#### A TALK ON THE DUTIES OF A CAVALRY COMMANDER.

*He should pay minute personal attention to the condition and training of the horses, and the drilling of the men.*

- 1 Καὶ ἵππαρχεῖν δέ τινι ἡρημένῳ οἶδά ποτε αὐτὸν τοιάδε διαλεχθέντα· "Ἐχοις ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν, ὅτου ἕνεκα ἐπεθύμησας ἵππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ οἱ ἵπποτοξόται τούτου γε ἀξιοῦνται· προελαύνουσι γοῦν καὶ τῶν ἱππάρχων. Ἀληθῇ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε· ἐπεὶ καὶ οἱ μαινόμενοί γε ὑπὸ πάντων γινώσκονται. Ἀλη-
- 2 θές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἄρα ὅτι τὸ ἵππικὸν οἶει ἂν τῇ πόλει βέλτιον ποιήσας παραδοῦναι,

καὶ εἴ τις χρεία γίγνοιτο ἱππέων, τούτων ἡγούμε-  
 νος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ  
 μάλα, ἔφη. Καὶ ἔστι γε νῆ Δί', ἔφη ὁ Σωκράτης,  
 καλόν, ἐὰν δύνῃ ταῦτα ποιῆσαι. ἡ δὲ ἀρχή που  
 ἐφ' ἣν ἡρῆσαι ἵππων τε καὶ ἀμβατῶν ἐστίν.  
 \*Ἔστι γὰρ οὖν, ἔφη. \*Ἴθι δὴ λέξον ἡμῖν τοῦτο 3  
 πρῶτον, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆ-  
 σαι; καὶ ὅς, Ἀλλὰ τοῦτο μὲν, ἔφη, οὐκ ἐμὸν οἶ-  
 μαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ  
 ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. Ἐὰν οὖν, ἔφη ὁ Σω- 4  
 κράτης, παρέχωνταί σοι τοὺς ἵππους οἱ μὲν οὕτως  
 κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως  
 ἀτρόφους ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὔ-  
 τως ἀναγώγους ὥστε μὴ μένειν ὅπου ἂν σὺ τάξης,  
 οἱ δὲ οὕτως λακτιστὰς ὥστε μηδὲ τάξαι δυνατὸν  
 εἶναι, τί σοι τοῦ ἱππικοῦ ὄφελος ἔσται; ἢ πῶς  
 δυνήσῃ τοιούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν  
 πόλιν; καὶ ὅς, Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ  
 πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖ-  
 σθαι. Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, 5  
 βελτίονας ποιῆσαι; \*Ἐγώγ', ἔφη. Οὐκοῦν πρῶτον  
 μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐ-  
 τοὺς; Δεῖ γοῦν, ἔφη· καὶ γὰρ εἴ τις αὐτῶν κατα-  
 πέσοι, μᾶλλον ἂν οὕτω σώζοιτο. Τί γάρ; ἐάν που 6  
 κινδυνεύειν δέῃ, πότερον ἐπάγειν τοὺς πολεμίους  
 ἐπὶ τὴν ἄμμον κελεύσεις, ἔνθα περ εἰώθατε ἱππεύ-  
 ειν, ἢ πειράσῃ τὰς μελέτας ἐν τοιούτοις ποιεῖσθαι  
 χωρίοις, ἐν οἷοις περ οἱ πόλεμοι γίνονται; Βέλτιον  
 γοῦν, ἔφη. Τί γάρ; τοῦ βάλλειν ὥς πλείστους 7  
 ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσῃ; Βέλτιον

γούν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανενόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη.

*He should make apparent to his troops the advantages of perfect discipline. Oratorical ability very useful.*

- 8 "Ὅπως δέ σοι πείθονται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρα-  
 9 τες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι οὓς ἂν ἡγῶνται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ ὃν ἂν ἡγῶνται ἱατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλῶ, ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκός, ἔφη, καὶ ἐν ἱππικῇ ὃς ἂν μάλιστα εἰδὼς φαίνεται ἃ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέ-  
 10 λειν τοὺς ἄλλους πείθεσθαι. Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐὰν γε πρὸς τούτῳ, ἔφη, διδάξης αὐτοὺς ὡς τὸ πείθεσθαί σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ νῆ Δί', ἔφη, ῥᾶον ἢ εἴ σοι δέοι διδάσκειν ὡς τὰ κακὰ  
 11 τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι. Λέγεις, ἔφη, σὺ τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ'

ὦν, ἔφη, χρήναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμη-  
 σαι ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα,  
 δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου  
 ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μανθάνει τις  
 μάθημα, διὰ λόγου μανθάνει, καὶ οἱ ἄριστα  
 διδάσκοντες μάλιστα λόγῳ χρώνται, καὶ οἱ τὰ  
 σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα δια-  
 λέγονται; ἢ τόδε οὐκ ἐντεθύμησαι, ὥς ὅταν γε 12  
 χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ  
 ὁ εἰς Δῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν  
 τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ  
 πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῇ λέγεις,  
 ἔφη. Ἀλλὰ μὴν οὔτε εὐφωνία τοσούτον διαφέρειν 13  
 σιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωμάτων μεγέθει  
 καὶ ῥώμῃ ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει  
 πρὸς τὰ καλὰ καὶ ἔντιμα. Ἀληθές, ἔφη, καὶ  
 τοῦτο. Οὐκοῦν οἶει, ἔφη, καὶ τοῦ ἵππικοῦ τοῦ ἐν 14  
 θάδε εἴ τις ἐπιμεληθείη, ὥς πολὺ ἂν καὶ τούτῳ  
 διενέγκοιεν τῶν ἄλλων ὅπλων τε καὶ ἵππων πα-  
 ρασκευῇ καὶ εὐταξίᾳ καὶ τῷ ἐτοίμως κινδυνεύειν  
 πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦν-  
 τες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκόσ γε,  
 ἔφη. Μὴ τοίνυν ὀκνεῖ, ἔφη, ἀλλὰ πειρῶ τοὺς 15  
 ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε  
 ὠφελήσῃ καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ  
 νῆ Δία πειράσομαι, ἔφη.

## CHAPTER IV.

## SOCRATES CONSOLES NICOMACHIDES.

*To his complaint that one wholly without military experience had been elected general over him, Socrates rejoins :  
 ' Antisthenes has an admirable record in civil affairs.'*

- 1 Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπυ-  
 όντα ἤρετο· Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἤρην-  
 ται; καὶ ὅς, Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί  
 εἰσιν Ἀθηναῖοι, ὥστε ἐμὲ μὲν οὐχ εἴλουντο, ὃς ἐκ  
 καταλόγου στρατευόμενος κατατέτριμμαι καὶ λοχα-  
 γῶν καὶ ταξιαρχῶν καὶ τραύματα ὑπὸ τῶν πολεμίων  
 τοσαῦτα ἔχω· ἅμα δὲ τὰς οὐλὰς τῶν τραυμάτων  
 ἀπογυμνούμενος ἐπεδείκνυνεν· Ἀντισθένην δέ, ἔφη,  
 εἴλουντο, τὸν οὔτε ὀπλίτην πω στρατευσάμενον ἔν-  
 τε τοῖς ἵππεῦσιν οὐδὲν περίβλεπτον ποιήσαντα  
 ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα συλλέγειν;
- 2 Οὐκουν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἴ γε  
 τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορί-  
 ζειν; Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ Νικομαχίδης,  
 χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ' οὐχ ἔνεκα
- 3 τούτου καὶ στρατηγεῖν δύναιντ' αὖν. καὶ ὁ Σωκρά-  
 τής ἔφη· Ἀλλὰ καὶ φιλόνικος Ἀντισθένης ἐστίν,  
 ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν ἐστιν· οὐχ ὁρᾷς  
 ὅτι καὶ ὁσάκις κεχορήγηκε, πᾶσι τοῖς χοροῖς νενί-  
 κηκε; Μὰ Δί', ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν  
 ὁμοίον ἐστὶ χοροῦ τε καὶ στρατεύματος προεστάναι.
- 4 Καὶ μὲν, ἔφη ὁ Σωκράτης, οὐδὲ ῥῳδῆς γε ὁ Ἀντι-  
 σθένης οὐδὲ χορῶν διδασκαλίας ἔμπειρος ὢν ὁμῶς

ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. Οὐκοῦν, ἔφη ὁ Σωκράτης, 5 ἐάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκη τε καὶ προαιρῇται, εἰκότως ἂν καὶ τούτου νικηφόρος εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέλειν εἰς τὴν σὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν σὺν τῇ φυλῇ τῶν χορικῶν.

*‘And the characteristics of a successful leader are the same in every sphere.’*

Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀν- 6 δρός ἐστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ', ἔφη, ὡς ὅτου ἂν τις προστατεύῃ, ἐὰν γιγνώσκη τε ὦν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε στρατεύματος προστατεύοι. καὶ ὁ 7 Νικομαχίδης, Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε ὥμην ἐγὼ σου ἀκοῦσαι ὡς οἱ ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἶεν. Ἴθι δὴ, ἔφη, ἐξετάσωμεν τὰ ἔργα ἑκατέρου αὐτῶν, ἵνα εἰδῶμεν πότερον τὰ αὐτὰ ἐστὶν ἢ διαφέρει τι. Πάνυ γε, ἔφη. Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατη- 8 κόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδέοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾷν ἀμφοτέροις οἶμαι προσ-

- 9 **ήκειν.** Πάνν μὲν οὖν, ἔφη. Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὐ; Πάνν μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι
- 10 προσήκει περὶ τὰ αὐτῶν ἔργα; Ταῦτα μὲν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν, ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. Ἀλλ' ἐχθροὶ γέ τοι ἀμφοτέροις γίνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ
- 11 περιγενέσθαι τούτων ἀμφοτέροις συμφέρει; Πάνν γ', ἔφη. ἀλλ' ἐκεῖνο παρίης, ἂν δέῃ μάχεσθαι, τί ὠφελήσῃ ἢ οἰκονομική; Ἐνταῦθα δήπου καὶ πλείστον, ἔφη. ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστὶν ὥς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιώδες ὥς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσει καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα δὲ τούτων, εἰς ἀπαρασκευὸς ἢ, φυλά-
- 12 ξεται συνάπτειν μάχην. μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν. ἢ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δ' ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίνγεται οὔτε δι ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά. οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ



τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσι.

## CHAPTER V.

SOCRATES DISCUSSES WITH PERICLES, THE YOUNGER, THE CAUSES AND REMEDIES OF THE DECLINE OF ATHENIAN POWER.

*The Athenians are in no way inferior to their antagonists; and recent defeat should only add caution.*

Περικλεῖ δέ ποτε τῷ τοῦ πάνυ Περικλέους υἱῷ<sup>1</sup> διαλεγόμενος, Ἐγὼ τοι, ἔφη, ὦ Περικλεῖς, ἐλπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν. καὶ ὁ Περικλῆς, Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἄν, οὐ δύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἐστι; Βούλομαι, ἔφη. Οὐκοῦν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους<sup>2</sup> εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶει πλείω ἂν ἐκλεχθῆναι ἢ ἐξ Ἀθηναίων; Οὐδὲ ταύτη μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις; Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοὶ πλεονεκτοῦμενοι ὑπὸ

Θηβαίων δυσμενῶς αὐτοῖς ἔχουσιν, Ἀθήνησι δὲ  
 3 οὐδὲν ὁρῶ τοιοῦτον. Ἀλλὰ μὴν φιλοτιμότατοί γε  
 καὶ μεγαλοφρονέστατοι πάντων εἰσίν· ἄπερ οὐχ  
 ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ  
 πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί.  
 Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς  
 μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ὧ πολλοὶ  
 ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελείσθαι  
 4 καὶ ἄλκιμοι γίγνεσθαι. Ταῦτα μὲν ἀληθῆ λέγεις  
 πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς ὅτι ἀφ' οὗ ἡ τε σὺν  
 Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορὰ ἐγένετο  
 καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Δηλῶ, ἐκ τούτων τε-  
 ταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς  
 Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα  
 πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μὲν, οἱ πρό-  
 σθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ  
 Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων  
 ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' αὐτοὺς  
 ἐμβαλεῖν εἰς τὴν Ἀττικὴν, Ἀθηναῖοι δέ, οἱ πρότε-  
 ρον [ὅτε Βοιωτοὶ μόνοι ἐγένοντο] πορθοῦντες τὴν  
 Βοιωτίαν, φοβοῦνται μὴ Βοιωτοὶ δηλώσωσι τὴν  
 5 Ἀττικὴν. καὶ ὁ Σωκράτης, Ἀλλ' αἰσθάνομαι  
 μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀν-  
 δρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακείσθαι  
 ἢ πόλις. τὸ μὲν γὰρ θάρρος ἀμέλειάν τε καὶ ῥα-  
 θυμίαν καὶ ἀπειθείαν ἐμβάλλει, ὁ δὲ φόβος  
 προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐ-  
 6 τακτοτέρους ποιεῖ. τεκμήριο δ' ἂν τοῦτο καὶ  
 ἀπὸ τῶν ἐν ταῖς ναυσίν· ὅταν μὲν γὰρ δήπου μη-  
 δὲν φοβῶνται, μεστοί εἰσιν ἀταξίας, ἔστ' ἂν δὲ ἡ

χειμῶνα ἢ πολεμίους δείσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ σιγῶσι καταδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί.

*The record of their ancestors should stimulate them. This degeneracy begotten of too great prosperity.*

Ἄλλὰ μὴν, ἔφη ὁ Περικλῆς, εἴ γε νῦν μάλιστα 7  
 πείθονται, ὥρα ἂν εἴη λέγειν πῶς ἂν αὐτοὺς προ-  
 τρεψαίμεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρε-  
 τῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. Οὐκοῦν, ἔφη 8  
 ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς  
 ὧν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι, ἀποδεικνύτες  
 αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα  
 μάλιστ' ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι  
 τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς  
 ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ πα-  
 λαιοῦ μάλιστα προσῆκον αὐτοῖς καὶ ὡς τούτου ἐπι-  
 μελόμενοι πάντων ἂν εἶεν κράτιστοι. Πῶς οὖν ἂν 9  
 τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιο-  
 τάτους ὧν ἀκούομεν προγόνους αὐτῶν ἀναμιμνήσκοι-  
 μεν αὐτοὺς ἀκηκοότας ἀρίστους γεγονέναι. Ἄρα 10  
 λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα  
 δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθέως  
 γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ'  
 ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡπεί-  
 ρου πάσης, καὶ τὸν ἐφ' Ἑρακλειδῶν πρὸς τοὺς ἐν  
 Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολε-  
 μηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγονάσι τῶν  
 καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες· εἰ δὲ βού- 11  
 λει, ἂ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ

δὲ πρὸ ἡμῶν γεγονότες ἔπραξαν, τὰ μὲν αὐτοὶ καθ' αὐτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἱ δὲ καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ' αὐτοὺς ἀνθρώπων.  
 12 πων. Λέγονται γάρ, ἔφη. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυῖων διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων  
 13 ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. καὶ ὁ Περικλῆς, Καὶ θαυμάζω γ', ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ ἀθληταί τινες διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταρραθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελήσαι ἑαυτῶν καὶ διὰ τοῦτο χείρους γεγενέσθαι.

*The remedy a return to old ways: no reason for despair even in the present chaotic condition of affairs.*

14 Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; καὶ ὁ Σωκράτης· Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλ' εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι· εἰ δὲ μή, τοὺς γε νῦν πρωτεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς

χρώμενοι οὐδὲν ἂν χείρους ἐκείνων εἶεν, εἰ δ' ἐπι-  
 μελέστερον, καὶ βελτίους. Λέγεις, ἔφη, πόρρω που 15  
 εἶναι τῇ πόλει τὴν καλοκάγαθίαν. πότε γὰρ οὕτως  
 Ἀθηναῖοι ὥσπερ Λακεδαιμόνιοι ἢ πρεσβυτέρους αἰ-  
 δέσονται, οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρο-  
 νεῖν τῶν γεραιτέρων, ἢ σωμασκήσουσιν οὕτως, οἱ οὐ  
 μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπι-  
 μελομένων καταγελῶσι; πότε δὲ οὕτω πείσονται 16  
 τοῖς ἄρχουσιν, οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρο-  
 νεῖν τῶν ἀρχόντων, ἢ πότε οὕτως ὁμονοήσουσιν, οἷ  
 γε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα  
 ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλ-  
 λον ἢ τοῖς ἄλλοις ἀνθρώποις, μάλιστα δὲ πάντων  
 ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέ-  
 ρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται καὶ  
 προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων  
 ἢ συνωφελοῦντες αὐτούς, τοῖς δὲ κοινοῖς ὥσπερ ἄλ-  
 λοτρίοις χρώμενοι περὶ τούτων αὐτὸ μάχονται καὶ  
 ταῖς εἰς τὰ τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν;  
 ἐξ ὧν πολλὴ μὲν ἀτηρία καὶ κακία τῇ πόλει ἐμφύ- 17  
 εται, πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολί-  
 ταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι ἀεὶ  
 μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ  
 πόλει συμβῇ. Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ 18  
 Περικλεῖς, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν  
 Ἀθηναίους. οὐχ ὁρᾷς ὥς εὐτακτοὶ μὲν εἰσιν ἐν  
 τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι  
 πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεέστε-  
 ρον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις;  
 Τοῦτο γάρ τοι, ἔφη, καὶ θανμαστόν ἐστι, τὸ τοὺς 19

μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἱππεῖς, οἳ δοκοῦσι καλοκἀγαθία προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι  
 20 πάντων. καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή, ὧ Περικλείς, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δικαιότερον τίς τε δίκας δικάζοντας καὶ τᾶλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων.

*The imperative need of a special military education for commanders. The natural defences of Attica excellent.*

21 Καὶ μὲν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μάλιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἴσως γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν. οὐχ ὁρᾷς ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος οὐδὲ παλαιστῶν οὐδὲ παγκρατιστῶν; ἀλλὰ πάντες οἱ τούτων ἄρχοντες ἔχουσι δεῖξαι ὁπόθεν ἔμαθον ταῦτα ἐφ' οἷς ἐφεστᾶσι. τῶν δὲ στρατηγῶν οἱ πλείστοι αὐτοσχεδιάζουσιν.  
 22 οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἡττον ἔχειν εἰπεῖν ὅποτε στρατηγεῖν ἢ ὅποτε παλαίειν ἥρξω μαθάνειν· καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων παρεληφότα διασώζειν, πολλὰ δὲ πανταχόθεν συνηχέ-  
 23 στρατηγίαν. οἶμαι δέ σε πολλὰ μεριμνᾶν, ὅπως μὴ



λιθης σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφε-  
 λίμων, καὶ ἐάν τι τοιοῦτον αἰσθῇ σεαυτὸν μὴ  
 εἰδότα, ζητεῖν τοὺς ἐπισταμένους ταῦτα, οὔτε δώ-  
 ρων οὔτε χαρίτων φειδόμενον, ὅπως μάθῃς παρ' αὐ-  
 τῶν ἂ μὴ ἐπίστασαι καὶ συνεργοὺς ἀγαθοὺς ἔχῃς.  
 καὶ ὁ Περικλῆς, Οὐ λανθάνεις με, ὦ Σώκρατες, 24  
 ἔφη, ὅτι οὐδ' οἴομένός με τούτων ἐπιμελεῖσθαι  
 ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν ὅτι τὸν  
 μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελεῖ-  
 σθαι δεῖ. ὁμολογῶ μέντοι καὶ γὼ σοι ταῦτα. Τοῦτο 25  
 δ', ἔφη, ὦ Περικλείς, κατανενόηκας ὅτι πρόκειται  
 τῆς χώρας ἡμῶν ὄρη μεγάλα, καθήκοντα ἐπὶ τὴν  
 Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἴσοδοι στεναί τε  
 καὶ προσάντεις εἰσί, καὶ ὅτι μέση διέζωσται ὄρεσιν  
 ἐρυμνοῖς; Καὶ μάλα, ἔφη. Τί δέ; ἐκείνο ἀκήκοας, 26  
 ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλέως χώρα κατέ-  
 χοντες ἐρυμνὰ πάνυ χωρία καὶ κούφως ὥπλισμένοι  
 δύνανται πολλὰ μὲν τὴν βασιλέως χώραν κατα-  
 θέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι; Καὶ  
 τοῦτό γ', ἔφη, ἀκούω. Ἀθηναίους δ' οὐκ ἂν οἶει, 27  
 ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας ὥπλισμένους κου-  
 φοτέροις ὅπλοις καὶ τὰ προκείμενα τῆς χώρας ὄρη  
 κατέχοντας βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι,  
 μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς χώρας  
 κατεσκευάσθαι; καὶ ὁ Περικλῆς, Πάντ' οἶμαι, ἔφη,  
 ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι. Εἰ τοίνυν, 28  
 ἔφη ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐ-  
 τοῖς, ὦ ἄριστε· ὅτι μὲν γὰρ ἂν τούτων καταπρά-  
 ξῃς, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν·  
 ἐὰν δέ τι αὐτῶν ἀδυνατῇς, οὔτε τὴν πόλιν βλά-  
 ψεις οὔτε σαυτὸν καταισχυνεῖς.



## CHAPTER VI.

HOW SOCRATES INTERPOSED TO DIVERT YOUNG GLAUCO  
FROM HIS POLITICAL ASPIRATIONS.

*Socrates praises his aim, but gently makes apparent his  
lack of qualification.*

- 1 Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχειρεί δη-  
μηγορεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως οὐ-  
δέπω εἴκοσιν ἔτη γεγονώς, τῶν ἄλλων οἰκείων τε  
καὶ φίλων οὐδεὶς ἐδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ  
τοῦ βήματος καὶ καταγέλαστον ὄντα· Σωκράτης δὲ  
εὖνους ὦν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωνος  
2 καὶ διὰ Πλάτωνα μόνος ἔπαυσεν. ἐντυχὼν γάρ  
αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν τοιάδε  
λέξας κατέσχευ· ὦ Γλαύκων, ἔφη, προστατεύειν  
ἡμῖν διανενόησαι τῆς πόλεως; Ἐγώ, ἔφη, ὦ Σώ-  
κρατες. Νῆ Δί', ἔφη, καλὸν γάρ, εἴπερ τι καὶ  
ἄλλο τῶν ἐν ἀνθρώποις. δῆλον γὰρ ὅτι ἐὰν τοῦτο  
διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου  
ἂν ἐπιθυμῆς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπα-  
ρεῖς δὲ τὸν πατρῶον οἶκον, αὐξήσεις δὲ τὴν πα-  
τρίδα, ὀνομαστὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει,  
ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς  
καὶ ἐν τοῖς βαρβάροις· ὅπου δ' ἂν ᾖς, πανταχοῦ  
3 περιβλεπτός ἔσῃ. ταῦτ' οὖν ἀκούων ὁ Γλαύκων  
ἐμεγαλύνετο καὶ ἡδέως παρέμενε. μετὰ δὲ ταῦτα  
ὁ Σωκράτης, Οὐκοῦν, ἔφη, τοῦτο μὲν, ὦ Γλαύκων,  
δῆλον ὅτι εἴπερ τιμᾶσθαι βούλει, ὠφελήτεια σοι

ἡ πόλις ἐστί; Πάνυ μὲν οὖν, ἔφη. Πρὸς θεῶν,  
 ἔφη, μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἶπον ἡμῖν ἐκ τί-  
 νος ἄρξῃ τὴν πόλιν εὐεργετεῖν. ἐπεὶ δὲ ὁ Γλαύκων 4  
 διεσιώπησεν, ὥς ἂν τότε σκοπῶν ὀπόθεν ἄρχοιτο,  
 Ἄρ', ἔφη ὁ Σωκράτης, ὥσπερ φίλου οἶκον εἰ αὐξή-  
 σαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἂν  
 ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσῃ πλουσιωτέραν  
 ποιῆσαι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν πλουσιω- 5  
 τέρα γ' ἂν εἴη προσόδων αὐτῇ πλειόνων γενομένων;  
 Εἰκὸς γοῦν, ἔφη. Λέξον δὴ, ἔφη, ἐκ τίνων νῦν αἱ  
 πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι; δῆλον  
 γὰρ ὅτι ἔσκειψαι, ἵνα εἰ μὲν τινες αὐτῶν ἐνδεῶς  
 ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται, προσ-  
 πορίσῃς. Ἀλλὰ μὰ Δί', ἔφη ὁ Γλαύκων, ταῦτά  
 γε οὐκ ἐπέσκεμμαι. Ἀλλ' εἰ τοῦτο, ἔφη, παρέλι- 6  
 πες, τάς γε δαπάνας τῆς πόλεως ἡμῖν εἰπέ· δῆλον  
 γὰρ ὅτι καὶ τούτων τὰς περιττὰς ἀφαιρεῖν διανοεῖ.  
 Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχό-  
 λασα. Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν  
 πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἶόν τε μὴ  
 εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμε-  
 ληθῆναι τούτων;

*War especially requires a very intricate knowledge of  
 public resources.*

Ἀλλ', ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν γ'  
 ἐστί καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νῆ  
 Δία σφόδρα γ', ἔφη ὁ Σωκράτης, εἰάν τις αὐτῶν  
 κρείττων ᾗ· ἥττων δὲ ὢν καὶ τὰ ὄντα προσαποβά-  
 λου ἂν. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, τὸν γε 8

- βουλευσόμενον πρὸς οὔστινας δεῖ πολεμεῖν, τήν τε  
 τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι  
 δεῖ, ἵνα ἐὰν μὲν ἡ τῆς πόλεως κρείττων ᾖ, συμβου-  
 λεύῃ ἐπιχειρεῖν τῷ πολέμῳ, ἐὰν δὲ ἡ τῶν ἐναντίων,  
 9 εὐλαβεῖσθαι πείθῃ. Ὁρθῶς λέγεις, ἔφη. Πρῶ-  
 τον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν  
 τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν τῶν  
 ἐναντίων. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐκ ἂν ἔχοιμί  
 σοι οὕτω γε ἀπὸ στόματος εἰπεῖν. Ἀλλ' εἰ γέ-  
 γραπταί σοι, ἔνεγκε, ἔφη· πάννυ γὰρ ἡδέως ἂν  
 τοῦτο ἀκούσαιομι. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ  
 10 γέγραπταί μοί πω. Οὐκοῦν, ἔφη, καὶ περὶ πολέ-  
 μου συμβουλεύειν τήν γε πρώτην ἐπισχῆσομεν·  
 ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἀρχόμε-  
 νος τῆς προστατείας οὐπω ἐξήτακας. ἀλλὰ τοι  
 περί γε φυλακῆς τῆς χώρας οἶδ' ὅτι ἤδη σοι μεμέ-  
 ληκε, καὶ οἶσθα ὁπόσαι τε φυλακαὶ ἐπὶ καιροί εἰσι  
 καὶ ὁπόσαι μή, καὶ ὁπόσοι τε φρουροὶ ἱκανοὶ εἰσι  
 καὶ ὁπόσοι μή εἰσι· καὶ τὰς μὲν ἐπικαίρους φυλα-  
 κας συμβουλεύσεις μερίζοντας ποιεῖν, τὰς δὲ περιτ-  
 11 τὰς ἀφαιρεῖν. Νῆ Δί', ἔφη ὁ Γλαῦκων, ἀπάσας  
 μὲν οὖν ἔγωγε ἔνεκά γε τοῦ οὕτως αὐτὰς φυλάττε-  
 σθαι ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δέ  
 τις ἀφέλῃ γ', ἔφη, τὰς φυλακάς, οὐκ οἶει καὶ ἀρπά-  
 ζειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη,  
 πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶ-  
 σθα ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὐ-  
 κοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν,  
 ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλεύσομεν; Ἴσως,  
 12 ἔφη ὁ Γλαῦκων, βέλτιον. Εἷς γε μὴν, ἔφη, τὰρ-  
 γύρεια οἶδ' ὅτι οὐκ ἀφίξει, ὥστ' ἔχειν εἰπεῖν διότι

νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν ἐλήλυθα, ἔφη. Καὶ γὰρ νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον εἶναι, ὥστε ὅταν περὶ τούτου δέῃ συμβουλευεῖν, αὕτη σοι ἢ πρόφασις ἀρκέσει. Σκώπτομαι, ἔφη ὁ Γλαύκων. Ἄλλ' ἐκείνου γέ τοι, ἔφη, οἶδ' ὅτι οὐκ ἡμέ- 13 ληκας, ἀλλ' ἔσκεψαι, πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος σῖτος διατρέφειν τὴν πόλιν καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτου γε λάθῃ σέ ποτε ἢ πόλις ἐνδεὴς γενομένη, ἀλλ' εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλευὼν τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἴ γε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει.

*Success not attainable without careful previous training.*

Ἄλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν τὸν ἑαυ- 14 τοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται ὧν προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει. ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν συνέστηκε, χαλεπὸν δ' ἐστὶν ἅμα τοσούτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἕνα τὸν τοῦ θεοῦ πρῶτον ἐπειράθῃς αὐξῆσαι; δεῖται δέ. καὶ μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἕνα δὲ μὴ δυνάμενος ὠφελῆσαι πῶς ἂν πολλούς γε δυνηθείς; ὥσπερ εἴ τις ἐν τάλαντον μὴ δύναιτο φέρειν, πῶς οὐ φανερόν ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; Ἄλλ' ἔγωγ', ἔφη 15 ὁ Γλαύκων, ὠφελοῖν ἂν τὸν τοῦ θεοῦ οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἵτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν Ἀθηναίους πάντας μετὰ

- τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι  
 16 σοι; φυλάττου, ἔφη, ὦ Γλαύκων, ὅπως μὴ τοῦ  
 εὐδοξεῖν ἐπιθυμῶν εἰς τὸνναντίον ἔλθῃς. ἢ οὐχ  
 ὁρᾷς ὡς σφαλερόν ἐστι τὸ ἂ μὴ οἶδέ τις, ταῦτα ἢ  
 λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους  
 οἶσθα τοιούτους, οἳ φαίνονται καὶ λέγοντες ἂ μὴ  
 ἴσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ  
 τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν  
 καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖ-  
 17 σθαι. ἐνθυμοῦ δὲ καὶ τῶν εἰδόντων ὅτι τε λέ-  
 γουσι καὶ ὅτι ποιοῦσι, καί, ὥς ἐγὼ νομίζω,  
 εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς  
 τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων  
 ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονου-  
 18 μένους ἐκ τῶν ἀμαθεσμάτων. εἰ οὖν ἐπιθυμεῖς εὐ-  
 δοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ  
 κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἂ βούλει  
 πράττειν. ἐὰν γὰρ τούτῳ διενεγκῶν τῶν ἄλλων ἐπι-  
 χειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμά-  
 σαιμι, εἰ πάνυ ῥαδίως τύχοις ὧν ἐπιθυμεῖς.



## CHAPTER VII.

CHARMIDES, ON THE OTHER HAND, SOCRATES URGES TO  
 DEVOTE HIMSELF TO POLITICS.

*One of such marked talent owes the duty alike to himself  
 and to the state, and should lay aside all hesitancy.*

- 1 Χαρμίδην δὲ τὸν Γλαύκωνος ὁρῶν ἀξιόλογον μὲν  
 ἄνδρα ὄντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολι-

τικὰ τότε πραττόντων, ὁκνοῦντα δὲ προσιέναι τῷ  
 δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖ-  
 σθαι, Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν  
 τοὺς στεφανίτας ἀγῶνας νικᾷν καὶ διὰ τοῦτο αὐ-  
 τὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι  
 εὐδοκιμωτέραν ποιεῖν μὴ θέλοι ἀγωνίζεσθαι, ποῖόν  
 τινα τοῦτον νομίζεις ἂν τὸν ἄνδρα εἶναι; Δῆλον  
 ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν. Εἰ δέ τις, ἔφη, 2  
 δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμε-  
 νος τὴν τε πόλιν αὖξεν καὶ αὐτὸς διὰ τοῦτο τιμᾶ-  
 σθαι ὁκνοίῃ δὴ τοῦτο πράττειν, οὐκ ἂν εἰκότως  
 δειλὸς νομίζοιτο; Ἴσως, ἔφη· ἀτὰρ πρὸς τί με  
 ταῦτ' ἐρωτᾷς; Ὅτι, ἔφη, οἴμαί σε δυνατὸν ὄντα  
 ὁκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα ὢν ἀνάγκη σοι μετέ-  
 χειν πολίτῃ γε ὄντι. Τὴν δὲ ἐμὴν δύναμιν, ἔφη 3  
 ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου  
 καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς  
 σύνει τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ ὅταν  
 τι ἀνακοινῶνταί σοι, ὁρῶ σε καλῶς συμβουλευόντα  
 καὶ ὅταν τι ἁμαρτάνωσιν, ὀρθῶς ἐπιτιμῶντα. Οὐ 4  
 ταῦτόν ἐστιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέγε-  
 σθαι καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μὴν,  
 ἔφη, ὃ γε ἀριθμεῖν δυνάμενος οὐδὲν ἤττον ἐν τῷ  
 πλήθει ἢ μόνος ἀριθμεῖ καὶ οἱ κατὰ μόνας ἄριστα  
 κιθαρίζοντες οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύου-  
 σιν. Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά 5  
 τε ἀνθρώποις ὄντα καὶ πολλῷ μᾶλλον ἐν τοῖς  
 ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα; Καὶ  
 σέ γε διδάξων, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονι-  
 μωτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβού-  
 μενος ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις

- 6 αἰσχύνῃ λέγειν. πότερον γὰρ τοὺς κναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας ὅτι ἐλάττους παρίεμενοι πλείονος ἀποδῶνται αἰσχύνῃ; ἐκ γὰρ
- 7 τούτων ἀπάντων ἡ ἐκκλησία συνίσταται. τί δὲ οἶε διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν ὄντα κρείττω τοὺς ἰδιώτας φοβεῖσθαι; σὺ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονοῦσί σου, ῥαδίως διαλεγόμενος, καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιῶν, ἐν τοῖς μηδεπώποτε φροντίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν, δεδιὼς μὴ καταγελασθῆς.
- 8 Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελαῶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος τούτοις μηδένα τρόπον οἶε δυνήσεσθαι προσενεχθῆναι.
- 9 ὦγαθέ, μὴ ἀγνόει σεαυτὸν μηδὲ ἀμάρτανε ἃ οἱ πλείστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὥρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν. μὴ οὖν ἀπορραθύμει τούτου, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σαυτῷ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σὲ βέλτιον ἔχειν. τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.



## CHAPTER VIII.

THE REMAINDER OF BOOK III. HAS RELATION TO ΣΟΦΙΑ  
CHS. VIII-IX. ARE OF A SPECULATIVE CAST ; CHS. X-XIV.,  
OF A PRACTICAL NATURE.

*A discussion with Aristippus on the good and the beautiful :  
practically these are relative terms, coterminous also, and  
have their basis in adaptation to an end, — in the useful.*

Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σω- 1  
κράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον  
ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν  
ὁ Σωκράτης ἀπεκρίνατο οὕχ ὥσπερ οἱ φυλαττό-  
μενοι μή πη ὁ λόγος ἐπαλλαχθῇ, ἀλλ' ὡς ἂν πε-  
πεισμένοι μάλιστα πράττειν τὰ δέοντα. ὁ μὲν 2  
γὰρ αὐτὸν ἤρετο εἴ τι εἰδείη ἀγαθόν, ἵνα εἴ τι εἴ-  
ποι τῶν τοιούτων, οἶον ἢ σιτίον ἢ ποτὸν ἢ χρή-  
ματα ἢ ὑγίειαν ἢ ῥώμην ἢ τόλμαν, δεικνύοι δὴ  
τοῦτο κακὸν ἐνίστε ὄν. ὁ δὲ εἰδὼς ὅτι, ἐάν τι ἐνο-  
χλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο  
ἦπερ καὶ ποιεῖν κράτιστον. Ἀρά γε, ἔφη, ἐρωτᾷς 3  
με εἴ τι οἶδα πυρετοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη.  
'Αλλ' ὀφθαλμίας; Οὐδὲ τοῦτο. Ἀλλὰ λιμοῦ;  
Οὐδὲ λιμοῦ. Ἀλλὰ μῆν, ἔφη, εἴ γ' ἐρωτᾷς με εἴ  
τι ἀγαθόν οἶδα ὃ μηδενὸς ἀγαθὸν ἐστίν, οὐτ' οἶδα,  
ἔφη, οὔτε δέομαι.

Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτὸν εἴ 4  
τι εἰδείη καλόν, Καὶ πολλά, ἔφη. Ἀρ' οὖν, ἔφη,

πάντα ὅμοια ἀλλήλοις; Ὡς οἶόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι νῆ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπῳ ἄλλος ἀνόμοιος καλὸς πρὸς πάλην, ἔστι δὲ ἀσπὶς καλὴ πρὸς τὸ προβάλλεσθαι ὥς ἐνι ἀνομοιοτάτῃ τῷ ἀκοντίῳ  
5 καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι ἢ ὅτε σε ἠρώτησα εἴ τι ἀγαθὸν εἰδεῖς. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ' ὅτι πρὸς ταῦτά πάντα καλὰ τε καὶ ἀγαθὰ ἔστι; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστιν· ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ τε καὶ ἀγαθοὶ λέγονται· πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται, πρὸς ταῦτά δὲ καὶ τὰλλα πάντα οἷς ἄνθρωποι χρώνται, καλὰ τε καὶ  
6 ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ. Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλόν ἐστι; Νῆ Δί', ἔφη, καὶ χρυσὴ γε ἀσπὶς αἰσχροὺς, εἰς πρὸς τὰ ἑαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἢ δὲ κακῶς. Λέγεις σύ, ἔφη, καλὰ τε καὶ αἰσχροὶ τὰ  
7 αὐτὰ εἶναι; Καὶ νῆ Δί' ἐγώ γ', ἔφη, ἀγαθὰ τε καὶ κακὰ· πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι· πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχροὺς, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχροὺς· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστι πρὸς ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχροὶ πρὸς ἃ ἂν κακῶς.

*These principles applied to architecture.*

Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι 8  
καὶ χρησίμους παιδεύειν ἔμοιγ' ἐδόκει οἷας χρὴ οἰ-  
κοδομεῖσθαι. ἐπεσκόπει δὲ ὧδε· Ἄρά γε τὸν μέλ-  
λοντα οἰκίαν οἷαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι,  
ὅπως ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη  
ἔσται; τούτου δὲ ὁμολογουμένου, Οὐκοῦν ἡδὺ μὲν 9  
θέρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν;  
ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν, Οὐκοῦν ἐν ταῖς  
πρὸς μεσημβρίαν βλέπουσαις οἰκίαις τοῦ μὲν χει-  
μῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ  
θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμε-  
νος σκιὰν παρέχει. οὐκοῦν εἴ γε καλῶς ἔχει ταῦτα  
οὕτω γίνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ  
πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀπο-  
κλείηται, χθαμαλότερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ  
ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι· ὥς δὲ συνελόντι 10  
εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν ἡδιστα κατα-  
φεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τίθοιτο, αὕτη ἂν  
εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη.  
γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀπο-  
στεροῦσιν ἢ παρέχουσι. ναοῖς γε μὴν καὶ βωμοῖς  
χώραν ἔφη εἶναι πρεπωδεστάτην ἣτις ἐμφανεστάτη  
οὖσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας  
προσεύξασθαι, ἡδὺ δὲ ἀγνῶς ἔχοντας προσιέναι.

## CHAPTER IX.

## DEFINITION AND ELUCIDATION OF SOME ETHICAL TERMS

*ΑΝΔΡΕΙΑ may be developed; ΣΟΦΙΑ the essence of every form of virtue.*

- 1 Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρεία πότερον εἴη δι-  
 δακτὸν ἢ φυσικόν, Οἶμαι μὲν, ἔφη, ὥσπερ σῶμα  
 σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται,  
 οὕτω καὶ ψυχὴν ψυχῆς ἐρρωμενεστέραν πρὸς τὰ  
 δεινὰ φύσει γίγνεσθαι. ὁρῶ γὰρ ἐν τοῖς αὐτοῖς  
 νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας
- 2 ἀλλήλων τόλμη. νομίζω μέντοι πᾶσαν φύσιν μα-  
 θήσει καὶ μελέτη πρὸς ἀνδρείαν αὔξεσθαι. δηλον  
 μὲν γὰρ ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμή-  
 σειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονί-  
 οις διαμάχεσθαι· φανερόν δὲ ὅτι Λακεδαιμόνιοι  
 οὐτ' ἂν Θραξὶ πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις
- 3 τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι. ὁρῶ δ' ἔγωγε  
 καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει δια-  
 φέροντας ἀλλήλων τοὺς ἀνθρώπους καὶ ἐπιμελείᾳ  
 πολὺ ἐπιδιδόντας. ἐκ δὲ τούτων δηλὸν ἐστὶν ὅτι  
 πάντας χρῆ καὶ τοὺς εὐφρεστέρους καὶ τοὺς ἀμ-  
 βλυτέρους τὴν φύσιν ἐν οἷς ἂν ἀξιόλογοι βούλων-  
 ται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.
- 4 Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ  
 τῷ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι  
 αὐτοῖς καὶ τῷ τὰ αἰσχρὰ εἰδότα ἐυλαβεῖσθαι  
 σοφόν τε καὶ σῶφρονα ἔκρινε. προσερωτώμενος δὲ

εἰ τοὺς ἐπισταμένους μὲν ἂν δεῖ πράττειν, ποιούν-  
 τας δὲ τὰναντία σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νο-  
 μίζοι, Οὐδέν γε μᾶλλον, ἔφη, ἢ ἀσόφους τε καὶ  
 ἀκρατεῖς· πάντας γὰρ οἶμαι προαιρουμένους ἐκ  
 τῶν ἐνδεχομένων ἂν οἴονται συμφορώτατα αὐτοῖς  
 εἶναι, ταῦτα πράττειν. νομίζω οὖν τοὺς μὴ ὀρθῶς  
 πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι.  
 ἔφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ;  
 ἀρετὴν σοφίαν εἶναι. τά τε γὰρ δίκαια καὶ πάντα  
 ὅσα ἀρετῇ πράττεται, καλὰ τε καὶ ἀγαθὰ εἶναι·  
 καὶ οὔτ' ἂν τοὺς ταῦτα εἰδότας ἄλλο ἀντὶ τούτων  
 οὐδὲν προελέσθαι οὔτε τοὺς μὴ ἐπισταμένους  
 δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν,  
 ἁμαρτάνειν. οὕτω καὶ τὰ καλὰ τε καὶ ἀγαθὰ τοὺς  
 μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνα-  
 σθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν. ἐπεὶ  
 οὖν τά τε δίκαια καὶ τᾶλλα καλὰ τε καὶ ἀγαθὰ  
 πάντα ἀρετῇ πράττεται, δῆλον εἶναι ὅτι καὶ δικαιο-  
 σύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστι.

*Of madness (MANIA); envy; idleness.*

Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφία, οὐ 6  
 μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε.  
 τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ ἂν μὴ οἶδε δοξάζειν τε καὶ  
 οἶεσθαι γινώσκειν ἐγγυτάτω μανίας ἐλογίζετο  
 εἶναι. τοὺς μέντοι πολλοὺς ἔφη ἂν μὲν οἱ πλεῖ-  
 στοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ φά-  
 σκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ  
 πολλοὶ γινώσκουσι μαινομένους καλεῖν· ἐὰν τε 7  
 γάρ τις μέγας οὕτως οἴηται εἶναι ὥστε κύπτειν τὰς

πύλας τοῦ τείχους διεξιὼν, εἰάν τε οὕτως ἰσχυρὸς ὥστ' ἐπιχειρεῖν οἰκίας αἵρεσθαι ἢ ἄλλῳ τῷ ἐπιτίθεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν· τοὺς δὲ μικρῶν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ' ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοϊαν μανίαν αὐτοὺς καλεῖν.

8 Φθόνον δὲ σκοπῶν ὅτι εἴη, λύπην μὲν τινα ἐξεύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους. θαυμαζόντων δέ τινων εἴ τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπερίμνησκει ὅτι πολλοὶ οὕτω πρὸς τινας ἔχουσιν ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι. τοῦτο μέντοι φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς ἡλιθίους δὲ ἀεὶ πάσχειν αὐτό.

9 Σχολὴν δὲ σκοπῶν τί εἴη, ποιοῦντας μὲν τι τοὺς πλείστους εὐρίσκειν ἔφη· καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι, πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας τὰ βελτίω τούτων. ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἰέναι οὐδένα σχολάζειν· εἰ δέ τις ἴοι, τοῦτον ἀσχολίας αὐτῷ οὔσης κακῶς ἔφη τοῦτο πράττειν.

*Of true royalty ; and of true prosperity.*

10 Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰ-

ρεθέντας οὐδὲ τοὺς κλήρῳ λαχόντας οὐδὲ τοὺς βια-  
 σαμένους οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς  
 ἐπισταμένους ἄρχειν. ὁπότε γάρ τις ὁμολογήσειε <sup>11</sup>  
 τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὃ τι χρή  
 ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδεί-  
 κνυεν ἔν τε νηὶ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν  
 δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηὶ πάν-  
 τας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ  
 τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσῳ τοὺς νοσοῦν-  
 τας, καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς  
 ἄλλους πάντας οἷς ὑπάρχει τι ἐπιμελείας δεόμενον,  
 ἂν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι· εἰ  
 δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθο-  
 μένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως  
 ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ  
 θαλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυεν ἀρχούσας  
 τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρή τα-  
 λασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. εἰ δέ τις πρὸς <sup>12</sup>  
 ταῦτα λέγοι ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθε-  
 σθαι τοῖς ὀρθῶς λέγουσι, Καὶ πῶς ἂν, ἔφη, ἐξέλῃ  
 μὴ πείθεσθαι, ἐπικειμένης γε ζημίας, εἰάν τις τῷ  
 εὖ λέγοντι μὴ πείθεται; ἐν ᾧ γὰρ ἂν τις πράγ-  
 ματι μὴ πείθεται τῷ εὖ λέγοντι, ἀμαρτήσεται  
 δήπου, ἀμαρτάνων δὲ ζημιωθήσεται. εἰ δὲ φαίῃ <sup>13</sup>  
 τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι τὸν εὖ  
 φρονοῦντα, Τὸν δὲ ἀποκτείνοντα, ἔφη, τοὺς κρα-  
 τίστους τῶν συμμάχων οἶει ἀζήμιον γίγνεσθαι ἢ  
 ὥς ἔτυχε ζημιοῦσθαι; πότερά γὰρ ἂν μᾶλλον οἶει  
 σῶζεσθαι τὸν τοῦτο ποιῶντα ἢ οὕτω καὶ τάχιστ'  
 ἂν ἀπολέσθαι;



- 14 Ἐρομένου δέ τινος αὐτὸν τί δοκοίη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο, Εὐπραξία. ἔρομένου δὲ πάλιν εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι, Πᾶν μὲν οὖν τούναντίον ἔγωγ, ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύ-
- 15 οντες δοκοῦσί μοι εὖ πράττειν. καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά· τὸν δὲ μὴδὲν εὖ πράττοντα οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

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## CHAPTER X.

HOW SOCRATES DISPENSED MUCH PRACTICAL WISDOM :  
CONVERSATIONS WITH ARTISTS.

*First, with Parrhasius : the highest art does not simply copy Nature, but deduces an ideal. How inward character can be portrayed.*

- 1 Ἀλλὰ μὴν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τινι, καὶ τούτοις ὠφέλιμος ἦν. εἰσελθὼν μὲν γάρ ποτε πρὸς Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ, Ἄρα, ἔφη, ὦ Παρράσιε, γραφικὴ ἐστίν

ἡ εἰκασία τῶν ὀρωμένων; τὰ γοῦν κοῖλα καὶ τὰ  
 ὑψηλὰ καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ καὶ τὰ  
 σκληρὰ καὶ τὰ μαλακὰ καὶ τὰ τραχέα καὶ τὰ λεία  
 καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρω-  
 μάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις,  
 ἔφη. Καὶ μὴν τά γε καλὰ εἶδη ἀφομοιοῦντες, <sup>2</sup>  
 ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἄμεμπτα  
 πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκά-  
 στου κάλλιστα οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε  
 φαίνεσθαι. Ποιοῦμεν γάρ, ἔφη, οὕτω. Τί γάρ; <sup>3</sup>  
 ἔφη, τὸ πιθανώτατον καὶ ἡδιστον καὶ φιλικώτα-  
 τον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεί-  
 σθε τῆς ψυχῆς ἡθος; ἡ οὐδὲ μιμητὸν ἐστὶ τοῦτο;  
 Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἶη, ὦ Σώκρατες, δ  
 μήτε συμμετρίαν μήτε χρῶμα μήτε ὦν σὺ εἶπας  
 ἄρτι μηδὲν ἔχει μηδὲ ὅλως ὁρατὸν ἐστίν; Ἀρ' οὖν, <sup>4</sup>  
 ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ  
 τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ,  
 ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασι;  
 Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς  
 καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσ-  
 ωπα οἳ τε φροντίζοντες καὶ οἳ μή; Μὰ Δί' οὐ  
 δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ  
 δὲ τοῖς κακοῖς σκυθρωποὶ γίγνονται. Οὐκοῦν, ἔφη,  
 καὶ ταῦτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἔφη.  
 Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον <sup>5</sup>  
 καὶ τὸ ταπεινόν τε καὶ ἰνελεύθερον καὶ τὸ σωφρο-  
 νικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ  
 ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν  
 σχημάτων καὶ ἐστώτων καὶ κινουμένων ἀνθρώπων

διαφαίνει. Ἀληθῇ λέγεις, ἔφη. Οὐκοῦν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἥδιον ὁρᾶν τοὺς ἀνθρώπους δι' ὧν τὰ καλὰ τε καὶ ἀγαθὰ καὶ ἀγαπητὰ ἦθη φαίνεται ἢ δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺ νῆ Δί', ἔφη, διαφέρει, ὦ Σώκρατες.

*In sculpture, the artist's ideal to make the stone live.*

- 6 Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε καὶ διαλεγόμενος αὐτῷ, Ὅτι μὲν, ἔφη, ὦ Κλείτων, ἀλλοίους ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιαστάς, ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο
- 7 ἐνεργάζῃ τοῖς ἀνδριᾶσιν; ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρίνατο, Ἀρ', ἔφη, τοῖς τῶν ζώντων εἶδεσιν ἀπεικάζων τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὐκοῦν τά τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τὰνασπώμενα ἐν τοῖς σώμασι καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων ὁμοιότερα τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; Πάνυ μὲν οὖν,
- 8 ἔφη. Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωμάτων ἀπομιμεῖσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον, τῶν δὲ νενικηκότων εὐφραινομένων ἢ ὄψις μιμητέα; Σφόδρα γ', ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεικάζειν.

*A talk with an armorer on the essentials of a good corselet.*

Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν, 9  
ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργα-  
σμένους, Νῆ τὴν Ἥραν, ἔφη, καλὸν γε, ὦ Πιστία,  
τὸ εὔρημα τὸ τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώ-  
που σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κω-  
λύειν χρῆσθαι. ἀτάρ, ἔφη, λέξον μοι, ὦ Πιστία, 10  
διὰ τί οὔτ' ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν  
ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς; Ὅτι,  
ἔφη, ὦ Σώκρατες, εὐρυθμοτέρους ποιῶ. Τὸν δὲ  
ῥυθμόν, ἔφη, πότερα μέτρῳ ἢ σταθμῷ ἐπιδεικνύων  
πλείονος τιμᾷ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ  
ὁμοίους οἶμαί σε ποιεῖν, εἴ γε ἀρμόττοντας ποιεῖς.  
Ἀλλὰ νῆ Δί', ἔφη, ποιῶ· οὐδὲν γὰρ ὄφελός ἐστι  
θώρακος ἄνευ τούτου. Οὕκουν, ἔφη, σώματά γε 11  
ἀνθρώπων τὰ μὲν εὐρυθμά ἐστι, τὰ δὲ ἄρρυθμα;  
Πάνν μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἀρρυθμῷ  
σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς;  
Ὡσπερ καὶ ἀρμόττοντα, ἔφη· ὁ ἀρμόττων γάρ  
ἐστιν εὐρυθμος. Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ 12  
εὐρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν  
χρῶμενον· ὥσπερ ἂν εἰ φαίης ἀσπίδα, ᾧ ἂν ἀρ-  
μόττῃ, τούτῳ εὐρυθμον εἶναι, καὶ χλαμύδα καὶ  
τᾶλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῶ λόγῳ. Ἴσως δὲ 13  
καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσ-  
εστι. Δίδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις.  
Ἦττον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες  
τῶν ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχοντες. οἱ  
μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὤμων κρεμά-

- μενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες  
 δύσφοροι καὶ χαλεποὶ γίνονται· οἱ δὲ ἀρμόττου-  
 τες, διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλει-  
 δῶν καὶ ἐπωμίδων, τὸ δ' ὑπὸ τῶν ὤμων, τὸ δὲ  
 ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ  
 τῆς γαστροῦς, ὀλίγου δεῖν οὐ φορήματι, ἀλλὰ  
 14 προσθήματι εἰκόασιν. Εἵρηκας, ἔφη, αὐτὸ δι'  
 ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω  
 εἶναι· ἐνιοὶ μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύ-  
 σους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μὴν, ἔφη,  
 εἴ γε διὰ ταῦτα μὴ ἀρμόττοντας ὠνοῦνται, κακὸν  
 ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖ-  
 15 σθαι. ἀτάρ, ἔφη, τοῦ σώματος μὴ μένοντος, ἀλλὰ  
 τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν  
 ἀκριβεῖς θώρακες ἀρμόττοιεν; Οὐδαμῶς, ἔφη. Λέ-  
 γεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς  
 μὴ λυποῦντας ἐν τῇ χρεῖᾳ. Αὐτός, ἔφη, τοῦτο  
 λέγεις, ὦ Σώκρατες, καὶ πάννυ ὀρθῶς ἀποδέχῃ.

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## CHAPTER XI.

### A VISIT TO THEODOTA, AN ETAIPA.

*They find the famous beauty sitting for a painter : and sur-  
 rounded by luxury.*

- 1 Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἣ  
 ὄνομα ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι,  
 μνησθέντος αὐτῆς τῶν παρόντων τινός, καὶ εἰπόν-  
 τος ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναι-

κος, καὶ ζωγράφους φήσαντος εἰσιέναι πρὸς αὐτὴν  
 ἀπεικασομένους, οἷς ἐκείνην ἐπιδεικνύειν ἑαυτῆς ὅσα  
 καλῶς ἔχοι, Ἰτέον ἂν εἷη θεασομένους, ἔφη ὁ Σω-  
 κράτης· οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττον  
 ἔστι καταμαθεῖν. καὶ ὁ διηγησάμενος, Οὐκ ἂν  
 φθάνοιτ', ἔφη, ἀκολουθοῦντες. οὕτω μὲν δὴ πορευ- 2  
 θέντες πρὸς τὴν Θεοδότην, καὶ καταλαβόντες ζω-  
 γράφῳ τινὶ παρεστηκυῖαν ἐθεάσαντο. παυσαμένου  
 δὲ τοῦ ζωγράφου, Ὡς ἄνδρες, ἔφη ὁ Σωκράτης, πό-  
 τερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι  
 ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν,  
 ὅτι ἐθεασάμεθα; Ἄρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα  
 ἐστὶν ἢ ἐπίδειξις, ταύτην ἡμῖν χάριν ἐκτέον, εἰ δὲ  
 ἡμῖν ἢ θέα, ἡμᾶς ταύτῃ; εἰπόντος δὲ τινος ὅτι δί- 3  
 καια λέγοι, Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ'  
 ἡμῶν ἔπαινον κερδαίνει καὶ ἐπειδὰν εἰς πλείους  
 διαγγείλωμεν, πλείω ὠφελήσεται· ἡμεῖς δὲ ἤδη τε  
 ὦν ἐθεασάμεθα ἐπιθυμοῦμεν ἄψασθαι καὶ ἄπιμεν  
 ὑποκνιζόμενοι, καὶ ἀπελθόντες ποθήσομεν. ἐκ δὲ 4  
 τοιῶν εἰκὸς ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θερα-  
 πεύεσθαι. καὶ ἡ Θεοδότῃ, Νὴ Δί', ἔφη, εἰ τοίνυν  
 ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θεᾶς χάριν  
 ἔχειν. ἐκ δὲ τούτου ὁ Σωκράτης ὁρῶν αὐτὴν τε  
 πολυτελῶς κεκοσμημένην καὶ μητέρα παροῦσαν  
 αὐτῇ ἐν ἐσθῇτι καὶ θεραπείᾳ οὐ τῇ τυχούσῃ, καὶ  
 θεραπαίνας πολλὰς καὶ εὐειδεῖς, καὶ οὐδὲ τὰς  
 ἡμελημένως ἐχούσας, καὶ τοῖς ἄλλοις τὴν οἰκίαν  
 ἀφθόνως κατεσκευασμένην, Εἰπέ μοι, ἔφη, ὦ Θεο-  
 δότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἄλλ' ἄρα  
 οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ

μὴ χειροτέχναι τινές; Οὐδὲ χειροτέχναι, ἔφη. Πό-  
 θεν οὖν, ἔφη, τὰ πιτήδεια ἔχεις; Ἐάν τις, ἔφη,  
 φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι  
 5 βίος ἐστί. Νῆ τὴν Ἑραν, ἔφη, ὦ Θεοδότῃ, καλόν  
 γε τὸ κτῆμα, καὶ πολλῶ κρεῖττον ἢ οἴων τε καὶ  
 αἰγῶν καὶ βοῶν φίλων ἀγέλην κεκτῆσθαι.

*Socrates playfully suggests the best way of setting her nets  
 for friends.*

Ἀτάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, εἴαν τίς  
 σοι φίλος ὥσπερ μυῖα πρόσπτηται, ἢ καὶ αὐτὴ τι  
 6 μηχανᾷ; Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὖ-  
 ροιμι; Πολὺ νῆ Δί', ἔφη, προσηκόντως μᾶλλον ἢ  
 αἱ φάλαγγες· οἶσθα γὰρ ὡς ἐκεῖναι θηρῶσι τὰ  
 πρὸς τὸν βίον· ἀράχνια γὰρ δήπου λεπτὰ ὑφηνά-  
 μεναι ὅτι ἂν ἐνταῦθα ἐμπέσῃ τούτῳ τροφῇ χρῶν-  
 7 ται. Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑφῆνασθαι  
 τι θήρατρον; Οὐ γὰρ δὴ οὕτω γε ἀτέχνως οἶεσθαι  
 χρή τὸ πλείστου ἄξιον ἄγρευμα φίλους θηράσειν.  
 οὐχ ὁρᾷς ὅτι καὶ τὸ μικροῦ ἄξιον τοὺς λαγῶς θη-  
 8 ρῶντες πολλὰ τεχνάζουσιν; ὅτι μὲν γὰρ τῆς νυ-  
 κτὸς νέμονται, κύνας νυκτερευτικὰς πορισάμενοι  
 ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ' ἡμέραν ἀπο-  
 διδράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες ἢ ἂν  
 ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ ὁσμῇ αἰ-  
 σθανόμεναι εὐρίσκουσιν αὐτούς· ὅτι δὲ ποδώκεις  
 εἰσὶν ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύ-  
 γειν, ἄλλας αὖ κύνας ταχείας παρασκευάζονται,  
 ἵνα κατὰ πόδας ἀλίσκωνται· ὅτι δὲ καὶ ταύτας  
 αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἰστᾷσιν εἰς τὰς



ἀτραπούς, ἥ φεύγουσιν, ἵν' εἰς ταῦτα ἐμπίπτοντες  
 συμποδίζωνται. Τίνι οὖν, ἔφη, τοιούτῳ φίλους ἂν 9  
 ἐγὼ θηρῶν; Ἐὰν νῆ Δί', ἔφη, ἀντὶ κυνὸς κτήση  
 ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ πλου-  
 σίους εὐρήσει, εὐρὼν δὲ μηχανήσεται ὅπως ἐμβάλη  
 αὐτοὺς εἰς τὰ σὰ δίκτυα. Καὶ ποῖα, ἔφη, ἐγὼ δί- 10  
 κτυα ἔχω; Ἐν μὲν δήπου, ἔφη, καὶ μάλα εὖ περι-  
 πλεκόμενον, τὸ σῶμα· ἐν δὲ τούτῳ ψυχὴν, ἥ  
 καταμανθάνεις καὶ ὡς ἂν ἐμβλέπουσα χαρίζοιο, καὶ  
 ὅτι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν μὲν  
 ἐπιμελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δ' ἐντρυ-  
 φῶντα ἀποκλείειν, καὶ ἀρρωστήσαντός γε φίλου  
 φροντιστικῶς ἐπισκέψασθαι, καὶ καλὸν τι πράξαν-  
 τος σφόδρα συνησθῆναι, καὶ τῷ σφόδρα σοῦ φρον-  
 τίζοντι ὅλη τῇ ψυχῇ κεχαρίσθαι. φιλεῖν γε μὴν  
 εὖ οἶδ' ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ  
 εὐνοϊκῶς· καὶ ὅτι ἀρεστοί σοί εἰσιν οἱ φίλοι, οἶδ'  
 ὅτι οὐ λόγῳ ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί',  
 ἔφη ἡ Θεοδότῃ, ἐγὼ τούτων οὐδὲν μηχανῶμαι.  
 Καὶ μὴν, ἔφη, πολὺν διαφέρει τὸ κατὰ φύσιν τε 11  
 καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι. καὶ γὰρ δὴ  
 βία μὲν οὐτ' ἂν ἔλοις οὔτε κατάσχοις φίλον, εὐερ-  
 γεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε  
 καὶ παραμόνιμόν ἐστιν. Ἀληθῇ λέγεις, ἔφη.

*He adds practical advice : and after some witty passes the  
 interview ends.*

Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς 12  
 σου τοιαῦτα ἀξιούν οἷα ποιούσιν αὐτοῖς μικρότατα  
 μελήσει· ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην

- τὸν αὐτὸν τρόπον. οὕτω γὰρ ἂν μάλιστα φίλοι γίγνοιτο καὶ πλείστον χρόνον φιλοῖεν καὶ μέγιστα
- 13 εὐεργετοῖεν. χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς. ὁρᾷς γὰρ ὅτι καὶ τῶν βρωμάτων τὰ ἥδιστα, ἐὰν μὲν τις προσφέρῃ πρὶν ἐπιθυμεῖν, ἀηδὴ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει· ἐὰν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, καὶ φανλότερα ἢ, πάνυ ἡδέα φαίνεται.
- 14 Πῶς οὖν ἄν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκεις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς δεομένους ὑπομιμνήσκεις ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ μὴ φαίνεσθαι βουλομένη χαρίζεσθαι, καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ
- 15 αὐτὰ δῶρα ἢ πρὶν ἐπιθυμῆσαι διδόναι. καὶ ἡ Θεοδότη, Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν φίλων; Ἐάν γε νὴ Δί', ἔφη, πέθῃς με σύ. Πῶς οὖν ἄν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, ἐάν τί μου
- 16 δέῃ. Εἴσιθι τοίνυν, ἔφη, θαμινά. καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην, Ἀλλ', ὦ Θεοδότη, ἔφη, οὐ πάνυ μοι ῥάδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλοι μοι, αἵ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἐάσουσί με ἀπιέναι, φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ
- 17 ἐπιδάς. Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἶει, ἔφη, Ἀπολλόδωρόν

τε τόνδε καὶ Ἀντισθένην οὐδέποτε μου ἀπολείπε-  
σθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβη-  
θεν παραγίγνεσθαι; εὖ ἴσθι ὅτι ταῦτα οὐκ ἄνευ  
πολλῶν φίλτρων τε καὶ ἐπωδῶν καὶ ὑγγῶν ἐστὶ.  
Χρῆσον τοίνυν μοι, ἔφη, τὴν ἕγγα, ἵνα ἐπὶ σοὶ 18  
πρῶτον ἔλκω αὐτήν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ αὐ-  
τὸς ἔλκεσθαι πρὸς σὲ βούλομαι, ἀλλὰ σὲ πρὸς  
ἐμὲ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη· μόνον  
ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη, ἐὰν μὴ τις  
φιλωτέρα σου ἔνδον ᾖ.

## CHAPTER XII.

SOCRATES IMPRESSES UPON EPIGENES THE IMPORTANCE  
OF PHYSICAL CULTURE.

*It not only makes stalwart and efficient soldiers, but also  
promotes health of body and vigor of mind.*

Ἐπιγένην δὲ τῶν συνόντων τινά, νέον τε ὄντα 1  
καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν, Ὡς ἰδιωτικῶς,  
ἔφη, τὸ σῶμα ἔχεις, ὦ Ἐπίγενης. καὶ ὅς, Ἰδιώ-  
της γάρ, ἔφη, εἰμί, ὦ Σώκρατες. Οὐδέν γε  
μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνί-  
ζεσθαι· ἢ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυ-  
χῆς πρὸς τοὺς πολεμίους ἀγών, ὃν Ἀθηναῖοι  
θήσουσιν, ὅταν τύχωσι; καὶ μὴν οὐκ ὀλίγοι μὲν 2  
διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσιν τε ἐν  
τοῖς πολεμικοῖς κινδύνοις καὶ αἰσchrῶς σώζονται·  
πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντές τε ἀλίσκονται καὶ

ἀλόντες ἤτοι δουλεύουσι τὸν λοιπὸν βίον, ἐὰν οὕτω  
 τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἥ εἰς τὰς  
 ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαν-  
 τες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς τὸν  
 λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακο-  
 παθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχροῦ  
 κτῶνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες  
 3 ἀποδειλιᾶν. ἡ καταφρονεῖς τῶν ἐπιτιμιῶν τῆς κα-  
 χεξίας τούτων καὶ ῥαδίως ἂν οἶει φέρειν τὰ τοι-  
 αῦτα; καὶ μὴν οἶμαί γε πολλῷ ῥᾶω καὶ ἡδίω  
 τούτων εἶναι ἢ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς  
 τοῦ σώματος εὐεξίας· ἡ ὑγιεινότερόν τε καὶ εἰς  
 τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν  
 τῆς εὐεξίας; ἡ τῶν διὰ τὴν εὐεξίαν γιγνομένων  
 4 καταφρονεῖς; καὶ μὴν πάντα γε τὰναντία συμβαί-  
 νει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς. καὶ  
 γὰρ ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ  
 ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολε-  
 μικῶν ἀγώνων σώζονται τε εὐσχημόνως καὶ τὰ  
 δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλοις τε βοη-  
 θοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταῦτα  
 χάριτός τε ἀξιοῦνται καὶ δόξαν μεγάλην κτῶνται  
 καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα  
 τὸν τε λοιπὸν βίον ἡδιον καὶ κάλλιον διαζῶσι καὶ  
 τοῖς ἑαυτῶν παισὶ καλλίους ἀφερμας εἰς τὸν βίον  
 5 καταλείπουσιν. οὗτοι χρὴ ὅτι ἡ πόλις οὐκ ἀσκεῖ  
 δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ  
 ἀμελεῖν, ἀλλὰ μηδὲν ἥττον ἐπιμελεῖσθαι. εὖ γὰρ  
 ἴσθι ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι οὐδὲ ἐν πρά-  
 ξει οὐδεμιᾷ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα

παρεσκευάσθαι· πρὸς πάντα γὰρ ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρεαίαις πολὺ διαφέρει ὡς βέλ-  
 τιστα τὸ σῶμα ἔχειν· ἐπεὶ καὶ ἐν ᾧ δοκεῖς ἐλαχί- 6  
 στην σώματος χρεῖαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλ-  
 λονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολ-  
 λοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διά-  
 νοιαν ἐμπίπτουσιν οὕτως ὥστε καὶ τὰς ἐπιστή-  
 μας ἐκβάλλειν. τοῖς δὲ τὰ σώματα εὖ ἔχουσι 7  
 πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων τὴν εὐεξίαν χρήσιμον εἶναι. καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἔνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν; αἰσχροὺν δὲ καὶ τὸ διὰ 8  
 τὴν ἀμέλειαν γηρᾶναι, πρὶν ἰδεῖν ἑαυτὸν ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο. ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

## CHAPTER XIII.

VARIOUS ANECDOTES WHICH ILLUSTRATE SOCRATES'

GOOD SENSE IN COMMON MATTERS.

Ὁρμιζομένου δέ ποτέ τινος, ὅτι προσειπὼν τινα 1  
 χαίρειν οὐκ ἀντιπροσερρήθη, Γελοῖον, ἔφη, τὸ εἰ

μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἀνδρὶ γίγνεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικοτέρως διακειμένην περιέτυχες, τοῦτό σε λυπεῖν.

- 2 Ἄλλου δὲ λέγοντος ὅτι ἀηδῶς ἐσθίου, Ἀκουμένος, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. ἐρομένου δέ, Ποῖον; Παύσασθαι ἐσθίοντα, ἔφη· καὶ ἡδιὸν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον διάξειν παυσάμενον.
- 3 Ἄλλου δ' αὖ λέγοντος ὅτι θερμὸν εἴη παρ' ἑαυτῷ τὸ ὕδωρ ὃ πίνου, Ὅταν ἄρ', ἔφη, βούλῃ θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι. Ἀλλὰ ψυχρόν, ἔφη, ἐστὶν ὥστε λούσασθαι. Ἀρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ πολλάκις τεθαύμακα ὡς ἡδέως αὐτῷ πρὸς ἀμφοτέρα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστὶν ἢ τὸ ἐν Ἀσκληπιοῦ; Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Πότερον δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρωστούντων.
- 4 Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον, ἤρετο τί χαλεπαῖνοι τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν βλακώτατός ἐστι καὶ φιλαργυρώτατος ὢν ἀργότατος. Ἦδη ποτὲ οὖν ἐπεσκέψω πότερος πλείονων πληγῶν δεῖται, σὺν ἢ ὁ θεράπων;
- 5 Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν, Τί, ἔφη, φοβῇ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πο-

ρευόμενος περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύση. οὐκ οἶσθα ὅτι εἰ ἐκτείναις τοὺς περιπάτους οὓς ἐν πέντε ἢ ἕξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν ἡμέρα μιᾷ μᾶλλον ἢ ὑστερίζειν. τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνει τὰς ὁδοὺς χαλεπόν, τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥαστώνην παρέχει. κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.

Ἄλλου δὲ λέγοντος ὥς παρετάθη μακρὰν ὁδὸν 6 πορευθεὶς, ἤρετο αὐτὸν εἰ καὶ φορτίον ἔφερε. Μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; Ἐκολούθει, ἔφη. Πότερον κενός, ἔφη, ἢ φέρων τι; Φέρων νῆ Δί', ἔφη, τά τε στρώματα καὶ τᾶλλα σκεύη. Καὶ πῶς, ἔφη, ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖν, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν οἶει διατεθῆναι; Κακῶς νῆ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἡδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

## CHAPTER XIV.

SOCRATES' IDEAS OF TABLE-ETIQUETTE, AND OF DIET.

Ὅποτε δὲ τῶν συνιόντων ἐπὶ δεῖπνον οἱ μὲν 1 μικρὸν ὄψον, οἱ δὲ πολὺ φέροισιν, ἐκέλευεν ὁ Σωκρά-



της τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἐκάστω τὸ μέρος. οἱ οὖν τὸ πολὺ φέροντες ἤσχυνοντο τό τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν. ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

- 2 Καταμαθὼν δέ ποτε τῶν συνδειπνούντων τινὰ τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίουσα, λόγου ὄντος περὶ ὀνομάτων, ἔφ' οἷω ἔργῳ ἕκαστον εἶη, Ἐχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πω ἐπὶ τούτῳ γε ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη
- 3 τις τῶν παρόντων. Τί γάρ; ἔφη, εἴαν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ ἢ οὐ; Σχολῇ γ' ἄν, ἔφη, ἄλλος τις ὀψοφάγος εἶη. καὶ τις ἄλλος τῶν παρόντων, Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καὶ ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρπίαν, εἰκότως ἂν οὗτος πολυοψίαν εὐχοίτο.
- 4 ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρῇσθαι τὰ λεχθέντα τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβε. καὶ ὁ Σωκράτης καταμαθὼν, Παρατηρεῖτ', ἔφη, τοῦτον οἱ πηλείοι, ὁπότερα τῷ σίτῳ ὄψῳ ἢ τῷ ὄψῳ σίτῳ χρῆσεται.

Ἄλλον δέ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐνὶ 5  
 ψωμῷ πλειόνων ὄψων γευόμενον, Ἄρα γένοιτ' ἄν,  
 ἔφη, πολυτελεστέρα ὀψοποιία ἢ μᾶλλον τὰ ὄψα  
 λυμαινομένη ἢ ἣν ὀψοποιεῖται ὁ ἅμα πολλὰ  
 ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα  
 λαμβάνων; πλείω μὲν γε τῶν ὀψοποιῶν συμμι-  
 γνυων πολυτελέστερα ποιεῖ; ἃ δὲ ἐκεῖνοι μὴ συμ-  
 μιγνύουσιν ὥς οὐχ ἁρμόττοντα, ὁ συμμιγνύων,  
 εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἁμαρτάνει τε καὶ  
 καταλύει τὴν τέχνην αὐτῶν. καίτοι πῶς οὐ γε 6  
 λοῖόν ἐστι παρασκευάζεσθαι μὲν ὀψοποιούς τοὺς  
 ἄριστα ἐπισταμένους, αὐτὸν δὲ μὴδ' ἀντιποιοῦμενον  
 τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετα-  
 τιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα  
 πολλὰ ἐσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολ-  
 λῶν μειονεκτεῖν ἂν τι δοκοίη ποθῶν τὸ σύνηθες·  
 ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προ-  
 πέμπειν, ὅτε μὴ παρείη πολλά, δύναιτ' ἂν ἀλύπως  
 τῷ ἐνὶ χρῆσθαι.

Ἐλεγε δὲ καὶ ὥς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθη- 7  
 ναίων γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ προσκεῖ-  
 σθαι ἔφη ἐπὶ τῷ ταῦτα ἐσθίειν ἃ μήτε τὴν ψυχὴν  
 μήτε τὸ σῶμα λυποίη μὴδὲ δυσέυρετα εἶη· ὥστε  
 καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀνε-  
 τίθει.

## BOOK IV. CHAPTER I.

BOOK IV. SETS FORTH THE SOCRATIC METHOD.

CH. I. EXPLAINS ON WHAT PRINCIPLES HE CHOSE AND  
TAUGHT HIS DISCIPLES.

*The qualities he sought.*

- 1 Οὕτω δὲ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε σκοπούμενῳ τῷ καὶ μετρίως αἰσθανομένῳ φανερόν εἶναι ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν ὅτῳ οὖν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνήσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνου. καὶ γὰρ παίζων οὐδὲν ἦττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι.
- 2 πολλάκις γὰρ ἔφη μὲν ἂν τινος ἐρᾶν, φανερὸς δ' ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος. ἔτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μαθάνειν οἷς προσέχοιεν καὶ μνημονεύειν ἃ μάθοιεν καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώποις τε καὶ τοῖς ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαι· τοὺς γὰρ τοιούτους ἡγείτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν.

*The measures applied were adapted to individual cases.*

Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἤει, ἀλλὰ 3  
τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως  
δὲ καταφρονοῦντας ἐδίδασκεν ὅτι αἱ ἄρισται δοκοῦ-  
σαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδει-  
κνύων τῶν τε ἵππων τοὺς εὐφυεστάτους θυμοειδεῖς  
τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν,  
εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους, εἰ δὲ  
ἀδάμαστοι γένοιτο, δυσκαθεκτοτάτους καὶ φανλο-  
τάτους· καὶ τῶν κυνῶν τῶν εὐφυεστάτων, φιλοπό-  
νων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν  
καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς τὰς θήρας  
καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας ματαί-  
ους τε καὶ μανιώδεις καὶ δυσπειθεστάτας. ὁμοίως 4  
δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐρρωμε-  
νεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικω-  
τάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ  
μαθόντας ἃ δεῖ πράττειν ἀρίστους τε καὶ ὠφελιμω-  
τάτους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ  
ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομέ-  
νους κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι·  
κρίνειν γὰρ οὐκ ἐπισταμένους ἃ δεῖ πράττειν πολλὰ-  
κισ πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ  
σφοδροὺς ὄντας δυσκαθέκτους τε καὶ δυσapoτρέπτους  
εἶναι· διὸ πλεῖστα καὶ μέγιστα κακὰ ἐργάζεσθαι.  
τοὺς δ' ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζον- 5  
τας οὐδὲν προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ  
σφίσι τὸν πλοῦτον οἰομένους πρὸς τὸ διαπράττε-  
σθαί τε ὅτι ἂν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν

ἀνθρώπων, ἐφρένου λέγων ὅτι μῶρος μὲν εἴη, εἴ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσσεσθαι, μῶρος δ', εἴ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὅτι ἂν βούληται ποριζόμενος οἶεται δυνήσεσθαι τὰ συμφέροντα πράττειν, ἡλίθιος δ', εἴ τις μὴ δυνάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἶεται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι, ἡλίθιος δὲ καὶ εἴ τις οἶεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

## CHAPTER II.

ILLUSTRATION OF THE COURSE PURSUED: THE CASE OF  
THE CONCEITED EUTHYDEMUS, CHS. II-III., V-VI.

*How Socrates gained his attention: shows the absurdity of supposing that no special education is needful for statesmanship.*

- 1 Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχέειναι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὥς προσεφέρετο, νῦν διηγῆσομαι. καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐν σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγο-

ρὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι,  
 καθίζοντα εἰς ἡνιοποῖεῖόν τι τῶν ἐγγύς τῆς ἀγορᾶς,  
 εἰς τοῦτο καὶ αὐτὸς ἦει τῶν μεθ' ἑαυτοῦ τινὰς  
 ἔχων. καὶ πρῶτον μὲν πυνθανομένου τινὸς πότε- 2  
 ρον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν  
 ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν ὥστε πρὸς  
 ἐκείνουν ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίον  
 ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλόμενος κινεῖν τὸν  
 Εὐθύδημον εὐήθες ἔφη εἶναι τὸ οἶεσθαι τὰς μὲν  
 ὀλίγου ἀξίας τέχνας μὴ γίγνεσθαι σπουδαίους ἄνευ  
 διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως,  
 πάντων ἔργων μέγιστον ὄν, ἀπὸ ταῦτομάτου παρα-  
 γίγνεσθαι τοῖς ἀνθρώποις. πάλιν δέ ποτε παρόν- 3  
 τος τοῦ Εὐθύδημου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς  
 συνεδρίας καὶ φυλαττόμενον μὴ δόξῃ τὸν Σωκρά-  
 την θαυμάζειν ἐπὶ σοφίᾳ, "Οτι μὲν, ἔφη, ὦ ἄνδρες,  
 Εὐθύδημος οὕτοσὶ ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως  
 λόγον περὶ τινος προτιθείσης, οὐκ ἀφέξεται τοῦ  
 συμβουλεύειν, εὐδηλὸν ἐστὶν ἐξ ὧν ἐπιτηδεύει· δοκεῖ  
 δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρα-  
 σκευάσασθαι φυλαττόμενος μὴ δόξῃ μανθάνειν τι  
 παρά του. δῆλον γὰρ ὅτι λέγειν ἀρχόμενος ὧδε  
 προοιμιάσεται· Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄν- 4  
 δρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ' ἀκούων τινὰς  
 εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς ἐξήτησα τού-  
 τοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν τινα  
 μοι γενέσθαι τῶν ἐπισταμένων, ἀλλὰ καὶ τὰναν-  
 τία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μανθά-  
 νειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι. ὅμως δὲ  
 ὅτι ἂν ἀπὸ ταῦτομάτου ἐπὶ μοι, συμβουλεύσω  
 ὑμῖν.

*While such training is so essential in all other arts and professions.*

- 5 Ἀρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς  
 βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λα-  
 βεῖν· ἐπιτήδειόν γ' ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχε-  
 σθαι ἐντεῦθεν· Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες  
 Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἔμαθον οὐδ' ἐζήτησα  
 διδάσκαλον ἐμαντῷ γενέσθαι τῶν ἱατρῶν οὐδένα·  
 διατετέλεκα γὰρ φυλαττόμενος οὐ μόνον τὸ μαθεῖν  
 τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέ-  
 ναι τὴν τέχνην ταύτην. ὅμως δέ μοι τὸ ἱατρικὸν  
 ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων  
 μαθάνειν. πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ  
 6 προοιμίῳ. ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν  
 οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμε-  
 νος αὐτός τι φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ  
 σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης  
 βουλόμενος αὐτὸν παῦσαι τούτου, Θαυμαστὸν γάρ,  
 ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ  
 ἵππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι  
 πειρῶνται ὡς συνεχέστατα ποιεῖν ὅ τι ἂν βού-  
 λωνται δυνατοὶ γενέσθαι, καὶ οὐ καθ' ἑαυτούς, ἀλλὰ  
 παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιούν-  
 τες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς  
 ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιόλογοι  
 γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι  
 λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τι-  
 νες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι  
 7 ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. καίτοι γε



τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνε-  
ται, ὅσῳ περ πλείονων περὶ ταῦτα πραγματευομέ-  
νων ἐλάττους οἱ κατεργαζόμενοι γίνονται. δῆλον  
οὖν ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυ-  
ροτέρας οἱ τούτων ἐφίεμενοι ἢ οἱ ἐκείνων.

*Socrates at length visits him : commends his collection of a  
fine library ; and ascertains his ambition.*

Κατ' ἀρχὰς μὲν οὖν ἀκούοντος Εὐθυδήμου τοι- 8  
ούτους λόγους ἔλεγε Σωκράτης· ὥς δ' ἦσθετο αὐ-  
τὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ  
προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνι-  
ποιεῖον· παρακαθεζομένου δ' αὐτῷ τοῦ Εὐθυδήμου,  
Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ  
ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων  
σοφῶν ἀνδρῶν γεγονέναι; Καὶ ὁ Εὐθύδημος, Νῆ  
τὸν Δί, ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω,  
ἕως ἂν κτήσωμαι ὥς ἂν δύνωμαι πλείιστα. Νῆ 9  
τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου, διότι  
οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς  
κεκτηῖσθαι μᾶλλον ἢ σοφίας· δῆλον γὰρ ὅτι  
νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους  
ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν  
γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. καὶ  
ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δο-  
κεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν.  
ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ, 10  
Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐ-  
θύδημε, συλλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσιώ-  
πησεν ὁ Εὐθύδημος σκοπῶν ὅτι ἀποκρίναιτο,

πάλιν ὁ Σωκράτης, Ἄρα μὴ ἰατρός; ἔφη· πολλὰ  
 γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα. καὶ ὁ Εὐθύ-  
 δημος, Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχι-  
 τέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς  
 καὶ τοῦτο δεῖ. Οὐκ οὖν ἔγωγ', ἔφη. Ἀλλὰ μὴ  
 γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὥσπερ  
 ὁ Θεόδωρος; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ  
 ἀστρολόγος, ἔφη, βούλει γενέσθαι; Ὡς δὲ καὶ  
 τοῦτο ἡρνεῖτο, Ἀλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ  
 τὰ Ὀμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι. Μὰ  
 Δί' οὐκ ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα  
 τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους  
 11 ὄντας. καὶ ὁ Σωκράτης ἔφη· Οὐ δῆπου, ὦ Εὐ-  
 θύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι δι' ἣν ἄνθρω-  
 ποι πολιτικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχειν  
 ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ  
 ἑαυτοῖς; καὶ ὁ Εὐθύδημος, Σφόδρα γ', ἔφη, ὦ Σώ-  
 κρατες, ταύτης τῆς ἀρετῆς δέομαι.

*The statesman must understand right and wrong: Euthyde-  
 mus is asked to catalogue various acts; and finds that  
 circumstances alter cases.*

Νῆ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρε-  
 τῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἐστὶ γὰρ τῶν  
 βασιλέων αὕτη καὶ καλεῖται βασιλική. ἀτάρ, ἔφη,  
 κατανευόγκας εἰ οἶόν τέ ἐστὶ μὴ ὄντα δίκαιον ἀγα-  
 θὸν ταῦτα γενέσθαι; Καὶ μάλα, ἔφη, καὶ οὐχ οἶόν  
 τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι.  
 12 Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι; Οἶμαί γ',  
 ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν ἥττον φανῆναι δι-

καιος. Ἄρ' οὖν, ἔφη, τῶν δικαίων ἔστιν ἔργα  
 ὥσπερ τῶν τεκτόνων; Ἔστι μέντοι, ἔφη. Ἄρ'  
 οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἐαυτῶν  
 ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ αὐτῶν ἔχοιεν  
 ἂν διεξηγήσασθαι; Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ  
 δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσα-  
 σθαι; καὶ νῆ Δί' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ  
 ὀλίγα ἔστι καθ' ἐκάστην ἡμέραν τοιαῦτα ὁρᾶν τε  
 καὶ ἀκούειν. Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψω- 13  
 μεν ἐνταυθὶ μὲν δέλτα, ἐνταυθὶ δὲ ἄλφα; εἶτα ὅτι  
 μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι,  
 πρὸς τὸ δέλτα θῶμεν, ὅτι δ' ἂν τῆς ἀδικίας, πρὸς  
 τὸ ἄλφα; Εἴ τί σοι δοκεῖ, ἔφη, προσδεῖν τούτων,  
 ποίει ταῦτα. καὶ ὁ Σωκράτης γράψας ὥσπερ εἶ- 14  
 πεν, Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις τὸ ψεύδε-  
 σθαι; Ἔστι μέντοι, ἔφη. Ποτέρωσε οὖν, ἔφη,  
 θῶμεν τοῦτο; Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν.  
 Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἔστι; Καὶ μάλα,  
 ἔφη. Τοῦτο οὖν ποτέρωσε θῶμεν; Καὶ τοῦτο δῆ-  
 λον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. Τί δὲ τὸ κακουρ-  
 γεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίζεσθαι;  
 Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν  
 τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ ἂν  
 εἶη, ἔφη. Τί δ'; εἰάν τις στρατηγὸς αἰρεθεὶς ἄδι- 15  
 κόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσηται, φήσο-  
 μεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ  
 ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; εἰάν ἐξα-  
 πατᾶ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο.  
 Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάζῃ τὰ τούτων, οὐ δί-  
 καια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ' ἐγὼ σε τὸ

πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρωτᾶν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, ταῦτα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἂν  
 16 εἶη; Ὑποκρίνεται, ἔφη. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος.

*By further inconsistencies to be reconciled, Euthydemus becomes hopelessly muddled.*

17 Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ὑποκρίνεται δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς σιτίον τὸ φάρμακον δῶ, καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δ'; ἐάν τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας μὴ διαχρήσῃται ἑαυτόν, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον; Καὶ τοῦτο νῆ Δί', ἔφη, πρὸς τὴν δικαιο-  
 18 σύνην. Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἀπλοῦν εἶναι; Μὰ Δί' οὐ δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ μᾶλλον ἢ μὴ  
 19 ὀρθῶς τιθέναι. τῶν δὲ δὴ τοὺς φίλους ἐξαπατῶν.

των ἐπὶ βλάβῃ, ἵνα μηδὲ τοῦτο παραλίπωμεν ἄσκεπτον, πότερος ἀδικώτερός ἐστιν, ὁ ἐκὼν ἢ ὁ ἄκων; Ἀλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ἢ ὡς ἐγὼ τότε ᾔμην· ὅμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. Δοκεῖ δέ σοι μά- 20  
θησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι ὥσπερ τῶν γραμμάτων; Ἐμοιγε. Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγιγνώσκῃ ἢ ὃς ἂν ἄκων; Ὅς ἂν ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὅποτε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὁ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμματος; Πῶς γὰρ οὔ; Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ψευδόμενος καὶ ἑξαπατῶν οἶδεν ἢ ὁ ἄκων; Δῆλον ὅτι ὁ ἐκὼν. Οὐκοῦν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι· δοκῶ δέ μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. Τί δὲ δή, ὃς ἂν βουλόμενος 21  
τάληθῇ λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἑώ, τοτὲ δὲ πρὸς ἐσπέραν φράζῃ καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ ὁ τοιοῦτος; Δῆλος νῆ Δί' εἶναι ὅτι ἅ ᾤετο εἰδέναί οὐκ οἶδεν.

*Yet culture consists not in the mastery of a trade, but in such understanding of what is noble and right. The famous Delphic inscription emphasizes self-knowledge.*

- 12** Οἶσθα δέ τινας ἀνδραποδώδεις καλουμένους; Ἔγωγε. Πότερον διὰ σοφίαν ἢ δι' ἀμαθίαν; Δῆλον ὅτι δι' ἀμαθίαν. Ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἄλλ' ἄρα διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τούναντίον· οἱ γὰρ πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. Ἄρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδόντων τὸ ὄνομα τοῦτ' ἐστίν;
- 13** Ἔμοιγε δοκεῖ, ἔφη. Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν ὅπως μὴ ἀνδράποδα ὦμεν. Ἀλλὰ νῆ τοὺς θεούς, ἔφη, ὦ Σώκρατες, πάνυ ὥμην φιλοσοφεῖν φιλοσοφίαν δι' ἧς ἂν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσηκοντα ἀνδρὶ καλοκἀγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἶμι με ἀθύμως ἔχειν ὀρώντα ἑμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν
- 14** ἔχοντα ἣν ἂν πορευόμενος βελτίων γενοίμην; καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δὲ ἤδη πώποτε ἀφίκου; Καὶ δὲς γε νῆ Δί', ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ ΓΝΩΘΙ ΣΑΥΤΟΝ; Ἔγωγε. Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλλησεν, ἢ προσέσχεσ τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν ὅστις εἴης;

Μὰ Δί' οὐ δῆτα, ἔφη. καὶ γὰρ δὴ πάνυ τοῦτό γε ὥμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι ᾗδεν, εἴ γε μὴδ' ἐμαυτὸν ἐγίγνωσκον. Πότερα δέ σοι δοκεῖ 25  
γιγνώσκειν ἑαυτὸν ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γινώσκειν ὃν ἂν βούλωνται γνῶναι, πρὶν ἂν ἐπισκέψωνται πότερον εὐπειθὴς ἐστὶν ἢ δυσπειθὴς καὶ πότερον ἰσχυρὸς ἐστὶν ἢ ἀσθενὴς καὶ πότερον ταχὺς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἔγνωκε τὴν αὐτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν αὐτοῦ δύναμιν ἀγνοεῖν ἑαυτόν.

*A proper knowledge of self and one's powers secures the highest success and prosperity.*

Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἶ- 26  
δέναι ἑαυτοὺς πλείστα ἀγαθὰ πάσχουσιν ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν πλείστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονται τε ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρεῖας τά τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. οἱ δὲ μὴ εἰδότες, ἀλλὰ 27



διεψευσμένοι τῆς ἑαυτῶν δυνάμεως πρὸς τε τοὺς  
 ἄλλους ἀνθρώπους καὶ τᾶλλα ἀνθρώπινα πράγματα  
 ὁμοίως διάκεινται, καὶ οὔτε ὦν δέονται ἴσασιν οὔτε  
 ὅτι πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων  
 28 τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχά-  
 νουσι καὶ τοῖς κακοῖς περιπίπτουσι. καὶ οἱ μὲν  
 εἰδότες ὅτι ποιοῦσιν, ἐπιτυγχάνοντες ὦν πράττου-  
 σιν, εὐδοχοῖ τε καὶ τίμιοι γίνονται· καὶ οἱ τε  
 ὅμοιοι τούτοις ἡδέως χρῶνται, οἱ τε ἀποτυγχάνον-  
 τες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ  
 αὐτῶν βουλευέσθαι, καὶ προΐστασθαι τε αὐτῶν  
 τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις  
 ἔχουσι, καὶ διὰ πάντα ταῦτα πάντων μάλιστα  
 29 τούτους ἀγαπῶσιν. οἱ δὲ μὴ εἰδότες ὅτι ποιοῦσι,  
 κακῶς δὲ αἰρούμενοι, καὶ οἷς ἂν ἐπιχειρήσωσιν  
 ἀποτυγχάνοντες, οὐ μόνον ἐν αὐτοῖς τούτοις ζημι-  
 οῦνται τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ  
 ταῦτα καὶ καταγέλαστοι γίνονται, καὶ καταφρο-  
 νούμενοι καὶ ἀτιμαζόμενοι ζῶσιν. ὁρᾷς δὲ καὶ τῶν  
 πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύνα-  
 μιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι  
 γίνονται, αἱ δ' ἐξ ἐλευθέρων δοῦλαι.

*Self-culture may begin with a study of what are things good  
 and things evil: which terms appear to be not constant.*

30 Καὶ ὁ Εὐθύδημος, Ὡς πάννυ μοι δοκοῦν, ἔφη,  
 ὦ Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν  
 γινώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι  
 ἐπισκοπεῖν ἑαυτον, τοῦτο πρὸς σὲ ἀποβλέπω εἰ  
 31 μοι ἐθελήσαις ἂν ἐξηγήσασθαι. Οὐκοῦν, ἔφη

ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως που γινώσκεις. Νῆ Δί', ἔφη· εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἴην. Ἴθι δὴ, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. Ἄλλ' οὐ χαλεπόν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα καὶ τὰ αἵτια ἐκατέρου αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακά. Οὐκουν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ 32 τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἵτια γίνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακά; Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἵτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅταν νῆ Δί', ἔφη, στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἄλλ' ὁρᾶς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελούντα, ποτὲ δὲ βλάπτοντα μᾶλλον ἀγαθὰ ἢ κακά ἐστιν; Οὐδὲν μὰ Δία φαίνεται κατὰ γε τοῦτον τὸν λόγον.

*Not even knowledge, nor yet prosperity, an invariable good.*

Ἄλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβη- 33 τήτως ἀγαθόν ἐστιν. ποῖον γὰρ ἂν τις πρᾶγμα οὐ βέλτιον πρᾶττοι σοφὸς ὢν ἢ ἀμαθής; Τί δαί; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκοας ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν ἠναγκάζετο ἐκείνῳ δουλεύειν

- καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστε-  
 ρήθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ  
 τόν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυνήθη σω-  
 θῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν  
 ἐκεῖ ἐδούλευε; Λέγεται νῆ Δί', ἔφη, ταῦτα. Τὰ  
 δὲ Παλαμῆδους οὐκ ἀκήκοας πάθῃ; τοῦτον γὰρ δὴ  
 πάντες ὑμνοῦσιν ὥς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ  
 Ὀδυσσέως ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη.  
 Ἄλλους δὲ πόσους οἶει διὰ σοφίαν ἀνασπάστους  
 34 πρὸς βασιλέα γεγονέναι καὶ ἐκεῖ δουλεύειν; Κιν-  
 δυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώτατον ἀγα-  
 θὸν εἶναι τὸ εὐδαιμονεῖν. Εἴ γε μὴ τις αὐτό, ἔφη,  
 ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντιθείη. Τί  
 δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; Οὐ-  
 δέν, ἔφη, εἴ γε μὴ προσθήσομεν αὐτῷ κάλλος ἢ  
 ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι ἄλλο τῶν  
 τοιούτων. Ἄλλὰ νῆ Δία προσθήσομεν, ἔφη· πῶς  
 35 γὰρ ἂν τις ἄνευ τούτων εὐδαιμονοίη; Νῆ Δί',  
 ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ καὶ χαλεπὰ  
 συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ  
 κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὡραίοις παρακεκινηκότων  
 διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μείζουσιν  
 ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπί-  
 πτουσιν, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί  
 τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ  
 δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόν-  
 36 θασιν. Ἄλλὰ μήν, ἔφη, εἴ γε μηδὲ τὸ εὐδαιμονεῖν  
 ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μηδ' ὅτι πρὸς τοὺς  
 θεοὺς εὐχεσθαι χρὴ εἰδέναι. Ἄλλὰ ταῦτα μὲν,  
 ἔφη ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν  
 εἰδέναι οὐδ' ἔσκεψαι.

*The statesman must also understand the principles of government and economics. Euthydemus is thoroughly humbled, but not disheartened.*

ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προ-  
 εστάναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστι.  
 Πάντως δήπου, ἔφη. Δοκεῖ οὖν σοι δυνατόν εἶναι 37  
 δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί'  
 οὐκ ἔμοιγε. Καὶ δῆμον ἄρ' οἶσθα τί ἐστίν; Οἶ-  
 μαι ἔγωγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς  
 πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας  
 ἄρα οἶσθα; Πῶς γὰρ οὐ; Ἀρ' οὖν καὶ τοὺς  
 πλουσίους οἶσθα; Οὐδέν γε ἦττον ἢ καὶ τοὺς πέ-  
 νητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους  
 καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ  
 δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν  
 πλουσίους. Καταμεμάθηκας οὖν ὅτι ἐνίοις μὲν 38  
 πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἄρκεῖ ταῦτα, ἀλλὰ  
 καὶ περιποιῶνται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ  
 οὐχ ἱκανὰ ἐστι; Καὶ νῆ Δί', ἔφη ὁ Εὐθύδημος,  
 ὀρθῶς γὰρ με ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράν-  
 νους τινάς, οἳ δι' ἔνδειαν ὥσπερ οἱ ἀπορώτατοι  
 ἀναγκάζονται ἀδικεῖν. Οὐκοῦν, ἔφη ὁ Σωκράτης, 39  
 εἴ γε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν  
 δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰ-  
 κονομικοὶ ᾖσιν, εἰς τοὺς πλουσίους. καὶ ὁ Εὐθύ-  
 δημος ἔφη· Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν  
 δῆλον ὅτι ἡ ἐμὴ φαυλότης· καὶ φροντίζω, μὴ κρά-  
 τιστον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς οὐδὲν  
 εἰδέναι. καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ κατα-

φρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον  
 10 εἶναι. πολλοὶ μὲν οὖν τῶν οὕτω διατεθεντων ὑπὸ  
 Σωκράτους οὐκέτι αὐτῷ προσήεσαν, οὓς καὶ βλα-  
 κοτέρους ἐνόμιζεν· ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ  
 ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μά-  
 λιστα Σωκράτει συνείη· καὶ οὐκ ἀπελείπετο ἔτι  
 αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ ἐμιμεί-  
 το ὦν ἐκεῖνος ἐπετήδευεν. ὁ δ' ὥς ἔγνω αὐτὸν  
 οὕτως ἔχοντα, ἥκιστα μὲν διετάραττεν, ἀπλούστατα  
 δὲ καὶ σαφέστατα ἐξηγεῖτο ἃ τε ἐνόμιζεν εἰδέναι  
 δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

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### CHAPTER III.

CHS. III-VII. EXHIBIT ANEW THE VIRTUES SOCRATES  
 SOUGHT TO INCULCATE, WITH ILLUSTRATIONS OF THE  
 MEANS EMPLOYED. FIRST, HE WOULD MAKE HIS FOL-  
 LOWERS RELIGIOUS (ΣΩΦΡΟΝΑΣ ΠΕΡΙ ΘΕΟΥΣ).

*He points out to Euthydemus the manifold blessings which  
 the Gods confer upon man.*

1 Τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς καὶ μηχαν-  
 νικούς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ  
 πρότερον τούτων ᾗετο χρῆναι σωφροσύνην αὐτοῖς  
 ἐγγενέσθαι. τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα  
 δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακ-  
 2 ουργεῖν ἐνόμιζεν εἶναι. πρῶτον μὲν δὴ περὶ θεοὺς  
 ἐπειρᾶτο σῶφρονας ποιεῖν τοὺς συνόντας. ἄλλοι

μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παρα-  
 γενόμενοι διηγοῦντο· ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον  
 τοιάδε διελέγετο, παρεγενόμην. Εἰπέ μοι, ἔφη, ὦ 3  
 Εὐθύδημε, ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι ὡς  
 ἐπιμελῶς οἱ θεοὶ ὦν οἱ ἄνθρωποι δέονται κατεσκευ-  
 άκασι; καὶ ὅς, Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. 'Αλλ'  
 οἴσθά γ', ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ  
 ἡμῖν οἱ θεοὶ παρέχουσι; Νή Δί', ἔφη, ὃ γ' εἰ μὴ  
 εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἕνεκά γε τῶν  
 ἡμετέρων ὀφθαλμῶν. 'Αλλὰ μὴν καὶ ἀναπαύσεώς  
 γε δεομένοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀνα-  
 παυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον.  
 Οὐκοῦν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὦν τὰς τε 4  
 ὥρας τῆς ἡμέρας ἡμῖν καὶ τᾶλλα πάντα σαφηνίζει,  
 ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν,  
 ἄστρο ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς  
 νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ ὦν δεόμεθα  
 πρᾶττομεν; 'Εστι ταῦτα, ἔφη. 'Αλλὰ μὴν ἥ γε  
 σελήνη οὐ μόνον τῆς νυκτός, ἀλλὰ καὶ τοῦ μηνὸς  
 τὰ μέρη φανερά ἡμῖν ποιεῖ. Πάνυ μὲν οὖν, ἔφη.  
 Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς 5  
 γῆς ἀναδιδόναι καὶ ὥρας ἀρμοττούσας πρὸς τοῦτο  
 παρέχειν, αἰ ἡμῖν οὐ μόνον ὦν δεόμεθα πολλὰ καὶ  
 παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινό-  
 μεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλόανθρωπα.

*Eminently, water and fire; and the seasons so felicitously  
 adjusted.*

Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ 6  
 ἄξιον ὥστε συμφύειν τε καὶ συναύξειν τῇ γῇ καὶ

ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μιγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτά, καὶ ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; **Καὶ**

**7** τοῦτο, ἔφη, προνοητικόν. Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὥς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρω-

**8** πία. Τὸ δὲ τὸν ἥλιον, ἐπειδὴν ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὦν καιρὸς διελέλυνθε, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενόν μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ, καὶ ὅταν αὐτὸ πάλιν ἀπὼν γένηται ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω ἄπει-  
**9** σιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐτὸ τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι ἔνθα μάλιστ' ἂν ἡμᾶς ὠφελοίη; **Νῆ** τὸν **Δί'**, ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν

**9** ἀνθρώπων ἔνεκα γιγνομένοις. Τὸ δ', ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκοιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο, οὔτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὔτω δὲ κατὰ μικρὸν ἀπιέναι ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ **Εὐθύδημος**, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς



θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με; ὅτι καὶ τὰλλα ζῶα τούτων μετέχει.

*Animals made subservient to his use; also a rational soul; social instincts; revelation.*

Οὐ γὰρ καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, 10  
ὅτι καὶ ταῦτα ἀνθρώπων ἔνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ οἰῶν καὶ βοῶν καὶ ἵππων καὶ ὄνων καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει ὅσα ἄνθρωποι; ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἥττον ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρήται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὅμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις ὥστε χρῆσθαι αὐτοῖς ὅτι ἂν βούλωνται. Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέ- 11  
λιμα, διαφέροντα δὲ ἀλλήλων ἐστί, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἁρμοττούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ περὶ ὧν αἰσθανόμεθα λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν ὅπη ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν

12 καὶ τὰ κακὰ ἀλεξόμεθα· τὸ δὲ καὶ ἐρμηνείαν  
 δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε  
 ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους  
 τιθέμεθα καὶ πολιτευόμεθα; Παντάπασιν εἰκόκα-  
 σιν, ὦ Σώκρατες, οἱ θεοὶ πολλήν τῶν ἀνθρώπων  
 ἐπιμέλειαν ποιεῖσθαι. Τὸ δὲ καὶ εἰ ἀδυνατοῦμεν  
 τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων,  
 ἡμῖν αὐτοὺς συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανο-  
 μένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας  
 ἢ ἂν ἄριστα γίγνουντο;

*The Gods are visible not in their persons but in their works.  
 They demand a faithful service, but proportioned to one's  
 ability.*

Σοὶ δ', ἔφη, ὦ Σώκρατες, εἰκόκασιν ἔτι φιλικώ-  
 τερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώ-  
 μενοι ὑπὸ σοῦ προσημαίνουσί σοι ἅ τε χρῆ ποιεῖν  
 13 καὶ ἅ μὴ. "Οτι δέ γε ἀληθῆ λέγω, καὶ σὺ γνώσῃ,  
 ἂν μὴ ἀναμένης ἕως ἂν τὰς μορφὰς τῶν θεῶν  
 ἴδῃς, ἀλλ' ἐξαρκῇ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβε-  
 σθαι καὶ τιμᾶν τοὺς θεοὺς. ἐννόει δὲ ὅτι καὶ αὐ-  
 τοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ τε γὰρ ἄλλοι  
 ἡμῖν τὰγαθὰ διδόντες οὐδὲν τούτων εἰς τοῦμφανὲς  
 ἰόντες διδόασιν, καὶ ὁ τὸν ὅλον κόσμον συντάττων  
 τε καὶ συνέχων, ἐν ᾧ πάντα καλὰ καὶ ἀγαθὰ ἐστί,  
 καὶ αἰεὶ μὲν χρωμένοις ἀτριβῇ τε καὶ ὑγιᾷ καὶ  
 ἀγήρατα παρέχων, θᾶπτον δὲ νοήματος ὑπηρε-  
 τοῦντα ἀναμαρτήτως, οὗτος τὰ μέγιστα μὲν πρᾶτ-  
 των ὁρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστίν.  
 14 ἐννόει δ' ὅτι καὶ ὁ πᾶσι φανερὸς δοκῶν εἶναι ἥλιος

οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ' ἐάν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραυνὸς τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται δῆλον καὶ ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ· ὁρᾶται δ' οὐτ' ἐπιῶν οὔτε κατασκήψας οὔτε ἀπιών· καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερά ἡμῖν ἐστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχῇ, ἥ εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν φανερόν, ὁρᾶται δὲ οὐδ' αὐτή. ἃ χρὴ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον. Ἐγὼ μὲν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν 15 οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκεῖνο δὲ ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γὰρ ὅτι ὁ ἐν Δελφοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται, Νόμῳ πόλεως. νόμος δὲ δήπου πανταχοῦ ἐστι κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι. πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; ἀλλὰ χρὴ 17 τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γάρ τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν θεοὺς. χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαρρεῖν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθὰ· οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω

ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον ἢ εἰ τοῦ τοῖς ἀρέσκοι. ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς  
 18 μάλιστα πείθοιτο αὐτοῖς; τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.



## CHAPTER IV.

SOCRATES MADE HIS FOLLOWERS UPRIGHT AND LAW-  
 ABIDING (ΔΙΚΑΙΟΥΣ).

*By his own example of unswerving fidelity to right and duty.*

- 1 Ἄλλὰ μὲν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο ἦν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος καὶ κοινῇ ἄρχουσὶ τε ἃ οἱ νόμοι προστάττειεν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐ-  
 2 τακτῶν, καὶ ὅτε [ἐν ταῖς ἐκκλησίαις] ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἡναντιώθη τοιαύτη ὁρμῇ τοῦ δήμου ἦν· οὐκ ἂν οἶμαι ἄλλον οὐ-  
 3 δένα ἄνθρωπον ὑπομεῖναι· καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπέθετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι, καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις τισὶ τῶν πολιτῶν ἀγαγεῖν τινα ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη διὰ τὸ παρὰ τοὺς νόμους αὐτῷ

προστάττεσθαι. [καὶ ὅτε τὴν ὑπὸ Μελήτου γρα- 4  
φὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστη-  
ρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ  
κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ  
τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν  
ἀφιεμένων, ἐκεῖνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν  
τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ  
ῤαδίως ἂν ἀφεθεὶς ὑπὸ τῶν δικαστῶν, εἰ καὶ με-  
τρίως τι τούτων ἐποίησε, προεῖλετο μᾶλλον τοῖς  
νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν.]

*By precept also : a discussion with Hipprias on the essence of  
this virtue.*

Καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολ- 5  
λάκις, οἶδα δέ ποτε αὐτὸν καὶ πρὸς Ἴππριαν τὸν  
Ἡλείον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα. διὰ  
χρόνου γὰρ ἀφικόμενος ὁ Ἴππριος Ἀθήναζε παρε-  
γένετο τῷ Σωκράτει λέγοντι πρὸς τινὰς ὡς  
θαυμαστὸν εἶη τὸ εἰ μὲν τις βούλοιτο σκυτέα  
διδάξασθαι τινὰ ἢ τέκτονα ἢ χαλκέα ἢ ἵππεία,  
μὴ ἀπορεῖν ὅποι ἂν πέμψας τούτου τύχοι. [φασὶ δέ  
τινες, καὶ ἵππον καὶ βοῦν τῷ βουλομένῳ δικαίους  
ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδασκόντων.]  
ἐὰν δέ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον  
ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι ὅποι ἂν  
ἐλθὼν τύχοι τούτου. καὶ ὁ μὲν Ἴππριος ἀκούσας 6  
ταῦτα ὥσπερ ἐπισκώπτων αὐτόν, Ἔτι γὰρ σύ,  
ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις ἢ ἐγὼ  
πάσαι ποτέ σου ἤκουσα; καὶ ὁ Σωκράτης, Ὁ δέ  
γε τούτου δεινότερον, ἔφη, ὦ Ἴππρία, οὐ μόνον αἰεῖ

τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. Ἀμέλει, ἔφη, πειρῶμαι  
 7 καινόν τι λέγειν αἰετ. Πότερον, ἔφη, καὶ περὶ ὧν ἐπίστασαι, οἶον περὶ γραμμάτων ἐάν τις ἔρηται σε πόσα καὶ ποῖα Σωκράτους ἐστίν, ἄλλα μὲν πρότερον, ἄλλα δὲ νῦν πειρᾶ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν ἂ καὶ πρότερον ἀποκρίνη; Περὶ μὲν τούτων, ἔφη, ὦ Σώκρατες, ὅσπερ σὺ καὶ ἐγὼ αἰετ τὰ αὐτὰ λέγω· περὶ μέντοι τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος  
 8 οὔδεις δύναιτ' ἀντειπεῖν. Νῆ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν εὐρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφιζόμενοι, παύσονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικούντες καὶ στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι. καὶ ἐγὼ μὲν οὐκ οἶδ' ὅπως ἂν ἀπολειφθείην σου πρὸ τοῦ ἀκοῦσαι τηλικούτον ἀγαθὸν εὐρηκότος.

*Socrates insists that a perfect life best defines it; or in words,*  
 1 the right is the lawful.

9 Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρίν γ' ἂν αὐτὸς ἀποφάνῃ ὅτι νομίζεις τὸ δίκαιον εἶναι. ἀρκεῖ γὰρ ὅτι τῶν ἄλλων καταγελᾶς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν  
 10 λόγον οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. Τί δέ; ὦ Ἰππία, ἔφη, οὐκ ᾔσθησαι ὅτι ἐγὼ ἂ δοκεῖ

μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος;  
 Καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ  
 δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ  
 δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον  
 εἶναι; Πολύ γε νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέ-  
 γοντες πολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πράττων  
 οὐδ' ἂν εἰς ἄδικος εἴη. "Ἡσθῆσαι οὖν πώποτέ 11  
 μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος ἢ φί-  
 λους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος ἢ ἄλλο τι  
 ἄδικον πράττοντος; Οὐκ ἔγωγ', ἔφη. Τὸ δὲ τῶν  
 ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἡγή; Δῆλος εἰ, ἔφη,  
 ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀπο-  
 δείκνυσθαι γνώμην, ὅ τι νομίζεις τὸ δίκαιον· οὐ  
 γὰρ ἂ πράττουσιν οἱ δίκαιοι, ἀλλ' ἂ μὴ πράτ-  
 τουσι, ταῦτα λέγεις. 'Ἄλλ' ὥμην ἔγωγ', ἔφη 12  
 ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύ-  
 νης ἐπίδειγμα εἶναι. εἰ δέ σοι μὴ δοκεῖ, σκέψαι,  
 ἐὰν τόδε σοι μᾶλλον ἀρέσκη· φημὶ γὰρ ἐγὼ τὸ  
 νόμιμον δίκαιον εἶναι. 'Ἀρα τὸ αὐτὸ λέγεις, ὦ Σώ-  
 κρατες, νομιμόν τε καὶ δίκαιον εἶναι; "Εγωγε, ἔφη.  
 Οὐ γὰρ αἰσθάνομαί σου ὅποῖον νόμιμον ἢ ποῖον δί- 13  
 καιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γιγνώσκεις;  
 "Εγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; "Α οἱ  
 πολῖται, ἔφη, συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν  
 ἀπέχεσθαι ἐγράψαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν  
 ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος  
 δὲ ὁ ταῦτα παραβαίνων; Πάννυ μὲν οὖν, ἔφη.  
 Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πει-  
 θόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν; Πάννυ μὲν οὖν.  
 Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ



ἄδिका ἄδικος; Πῶς γὰρ οὐ; Ὁ μὲν ἄρα νόμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. καὶ ὁ  
 14 Ἰππίας, Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἄν  
 τις ἡγήσαιτο σπουδαῖον πράγμα εἶναι ἢ τὸ πείθε-  
 σθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι  
 ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον,  
 ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πά-  
 λιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον  
 οὖν τι οἶει ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειθομέ-  
 νους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ  
 τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι  
 γένοιντ' ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις  
 ταῖς πατρίσι προθύμως βοηθοῦντας μέμφῃ; Μὰ  
 Δί' οὐκ ἔγωγ', ἔφη.

*Obedience to law brings prosperity and concord to the state,  
 and honor and influence to the individual.*

15 Λυκούργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκρά-  
 τής, καταμεμάθηκας ὅτι οὐδὲν ἂν διάφορον τῶν  
 ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πεί-  
 θεσθαι τοῖς νόμοις μάλιστα ἐνειργάσατο αὐτῇ; τῶν  
 δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα ὅτι οἵτι-  
 νες ἂν τοῖς πολίταις αἰτιώτατοι ὦσι τοῦ τοῖς  
 νόμοις πείθεσθαι, οὗτοι ἄριστοί εἰσι, καὶ πόλις ἐῖ  
 ἢ μάλιστα οἱ πολῖται τοῖς νόμοις πείθονται, ἐν  
 εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπό-  
 16 στατός ἐστιν; ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν  
 τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι καὶ πλειστάκις  
 ἐν αὐταῖς αἴ τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες πα-  
 ρακελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ

ἐν τῇ Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμνύναι ὁμονοήσκειν, καὶ πανταχοῦ ὁμνύουσι τὸν ὄρκον τοῦτον· οἶμαι δ' ἐγὼ ταῦτα γίνεσθαι οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. τούτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταται τε καὶ εὐδαιμονέσταται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλεις εὖ πολιτευθεῖη οὐτ' οἶκος καλῶς οἰκηθείη. ἰδίᾳ δὲ πῶς μὲν ἂν τις 17 ἦττον ὑπὸ πόλεως ζημιοῖτο, πῶς δ' ἂν μᾶλλον τιμῶτο ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἂν ἦττον ἐν τοῖς δικαστηρίοις ἡττῶτο ἢ πῶς ἂν μᾶλλον νικῶη; τίни δ' ἂν τις μᾶλλον πιστεύσειε παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας; τίνα δ' ἂν ἢ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιτο τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίни δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίни δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίνεσθαι; τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν τις εὐεργετήσας ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσκειν ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἂν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ ἢ τῷ ἦττον ἐχθρός; τῷ δ' ἂν τις ἦττον πολεμήσειεν ἢ ᾧ μάλιστα μὲν φίλος εἶναι βούλοιτο,

ἥκιστα δ' ἐχθρός, καὶ ᾧ πλείστοι μὲν φίλοι καὶ σύμμαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πολέ-  
 18 μιοι; ἐγὼ μὲν οὖν, ᾧ Ἰππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμόν τε καὶ δίκαιον εἶναι· σὺ δ' εἰ τάναντία γιγνώσκεις, δίδασκε. καὶ ὁ Ἰππίας, Ἀλλὰ μὰ τὸν Δί', ἔφη, ᾧ Σώκρατες, οὐ μοι δοκῶ τάναντία γιγνώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου.

*There are unwritten laws: of divine origin, for they are universal, and violated entail their own penalty.*

19 Ἀγράφους δέ τινας οἶσθα, ἔφη, ᾧ Ἰππία, νόμους; Τούς γ' ἐν πάσῃ, ἔφη, χώρα κατὰ ταῦτὰ νομιζομένους. Ἐχοις ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο; Καὶ πῶς ἂν, ἔφη, οἳ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται  
 20 θεοὺς σέβειν. Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκοῦν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν; Οὐκέτι μοι δοκεῖ, ἔφη, ᾧ Σώκρατες, οὗτος θεοῦ νόμος εἶναι, Τί δή; ἔφη. Ὅτι, ἔφη, αἰσθάνομαι  
 21 τινας παραβαίνοντας αὐτόν. Καὶ γὰρ ἄλλα πολλά, ἔφη, παρανομοῦσιν· ἀλλὰ δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι,

οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. Καὶ ποῖαν, 22  
 ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν  
 γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι;  
 Τὴν μεγίστην νῆ Δί', ἔφη· τί γὰρ ἂν μεῖζον  
 πάθουεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τε-  
 κνοποιεῖσθαι; Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνο- 23  
 ποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθούς αὐτοὺς  
 ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; "Οτι νῆ Δί',  
 ἔφη, οὐ μόνον ἀγαθούς δεῖ τοὺς ἐξ ἀλλήλων παι-  
 δοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς  
 σώμασιν· ἡ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι τὰ  
 τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν  
 παρηκμακότων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς  
 ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Δήλον  
 ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμα-  
 ζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς μὰ Δί', ἔφη.  
 Οὐκοῦν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ  
 οὖν, ἔφη. Οὐκοῦν οἱ γε οὕτω παιδοποιούμενοι ὥς  
 οὐ δεῖ παιδοποιοῦνται; Ἐμοιγε δοκεῖ, ἔφη. Τίνες  
 οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιοῖντο, εἴ γε μὴ  
 οὗτοι; Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. Τί δέ; 24  
 τοὺς εὖ ποιοῦντας ἀντευεργετεῖν οὐ πανταχοῦ νό-  
 μιμόν ἐστι; Νόμιμον, ἔφη· παραβαίνεται δὲ καὶ  
 τοῦτο. Οὐκ οὖν καὶ οἱ τοῦτο παραβαίνοντες δίκην  
 διδῶσι φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς  
 δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν· ἢ οὐχ  
 οἱ μὲν εὖ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ  
 φίλοι εἰσίν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιού-  
 τους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν,  
 διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρή-

σθαι τούτους μάλιστα διώκουσι; Νῆ τὸν Δί',  
 ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα ἔοικε· τὸ γὰρ  
 τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμω-  
 ρίας ἔχειν βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου  
 25 δοκεῖ μοι εἶναι. Πότερον οὖν, ὦ Ἰππία, τοὺς  
 θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δι-  
 καίων; Οὐκ ἄλλα μὰ Δί', ἔφη· σχολῇ γὰρ ἂν  
 ἄλλος γέ τις τὰ δίκαια νομοθετήσκειν εἰ μὴ θεός.  
 Καὶ τοῖς θεοῖς ἄρα, ὦ Ἰππία, τὸ αὐτὸ δίκαιόν  
 τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιότερους  
 ἐποίει τοὺς πλησιάζοντας.

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## CHAPTER V.

SOCRATES STROVE TO RENDER HIS FOLLOWERS MEN OF  
 INFLUENCE AND EFFICIENCY (ΠΡΑΚΤΙΚΟΥΣ).

*A conversation with Euthydemus. Vice must be avoided: it  
 curtails freedom of action, and beclouds the reason.*

- 1 Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας  
 ξαντῷ, νῦν αὖ τοῦτο λέξω. νομίζων γὰρ ἐγκράτειαν  
 ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλόν τι πρά-  
 ξειν, πρῶτον μὲν αὐτὸς φανερός ἦν τοῖς συνοῦσιν  
 ἡσκηκὼς αὐτὸν μάλιστα πάντων ἀνθρώπων, ἔπειτα  
 διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς  
 2 συνόντας πρὸς ἐγκράτειαν. αἰὲ μὲν οὖν περὶ τῶν  
 πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμνημέ-

νος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα  
 δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρα-  
 τείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύ-  
 δημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ  
 ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἶόν τέ  
 γε μάλιστα, ἔφη. Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ 3  
 τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας μὴ δύναται  
 πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον  
 εἶναι; Ἡκιστα, ἔφη. Ἴσως γὰρ ἐλευθέριον φαί-  
 νεται σοι τὸ πράττειν τὰ βέλτιστα, εἴτα τὸ ἔχειν  
 τοὺς κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον  
 νομίζεις; Παντάπασί γ', ἔφη. Παντάπασιν ἄρα 4  
 σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ  
 τὸν Δί' εἰκότως. Πότερα δέ σοι δοκοῦσιν οἱ ἀκρα-  
 τεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ  
 ἀναγκάζεσθαι τὰ αἴσχιστα ποιεῖν; Οὐδὲν ἦττον  
 ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι ἢ ἐκείνα  
 κωλύεσθαι. Ποίους δέ τινας δεσπότας ἡγῇ τοὺς 5  
 τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκά-  
 ζοντας; Ὡς δυνατὸν νῆ Δί', ἔφη, κακίστους.  
 Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; Ἐγὼ  
 μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις.  
 Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύου-  
 σιν; Ἐμοιγε δοκεῖ, ἔφη. Σοφίαν δὲ τὸ μέγι- 6  
 στον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν  
 ἀνθρώπων ἢ ἀκρασία εἰς τούναντίον αὐτοὺς ἐμ-  
 βάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφε-  
 λούσι καὶ καταμανθάνειν αὐτὰ κωλύειν ἀφέλκουσα  
 ἐπὶ τὰ ἡδέα καὶ πολλάκις αἰσθανομένους τῶν ἀγα-  
 θῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χεῖρον

ἀντὶ τοῦ βελτίονος αἰρεῖσθαι; Γίγνεται τοῦτ', ἔφη.  
 7 Σωφροσύνης δέ, ὦ Εὐθύδημε, τίνι ἂν φαίημεν  
 ἦττον ἢ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου  
 τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν.  
 Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι  
 ὧν προσήκει οἷε τι κωλυτικώτερον εἶναι ἀκρασίας;  
 Οὐκουν, ἔγωγ', ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων  
 τὰ βλάπτοντα προαιρεῖσθαι ποιούντος καὶ τούτων  
 μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος καὶ  
 τοῖς σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος  
 οἷε τι ἀνθρώπῳ κάκιον εἶναι; Οὐδέν, ἔφη.

*Virtue brings pleasure that is genuine, and permits untrammelled activity of body and mind.*

8 Οὐκοῦν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ τὴν  
 ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάννυ  
 μὲν οὖν, ἔφη. Οὐκοῦν καὶ τῶν ἐναντίων τὸ αἴτιον  
 εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἐοικεν ἄρ',  
 ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἐγκράτεια εἶ-  
 9 ναι; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. Ἐκεῖνο δέ,  
 ὦ Εὐθύδημε, ἤδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη.  
 Ὅτι καὶ ἐπὶ τὰ ἡδέα ἐφ' ἃπερ μόνα δοκεῖ ἡ ἀκρασία  
 τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν,  
 ἢ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. Πῶς;  
 ἔφη. Ὡς περ ἡ μὲν ἀκρασία οὐκ ἔωσα καρτερεῖν οὔτε  
 λιμὸν οὔτε δίψαν οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε  
 ἀγρυπνίαν, δι' ὧν μόνων ἔστιν ἡδέως μὲν φαγεῖν  
 τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύ-  
 σασθαι τε καὶ κοιμηθῆναι, καὶ περιμέναντας καὶ  
 ἀνασχομένους ἕως ἂν ταῦτα ὡς ἐν ἡδίστα γένηται,



κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις  
 ἀξιολόγως ἡδεσθαι· ἢ δ' ἐγκράτεια μόνη ποιούσα  
 καρτερεῖν τὰ εἰρημένα μόνη καὶ ἡδεσθαι ποιεῖ ἀξίως  
 μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν. ἔφη,  
 ἀληθῇ λέγεις. Ἀλλὰ μὴν τοῦ μαθεῖν τι καλὸν 10  
 καὶ ἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τι-  
 νὸς δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοι-  
 κήσκει καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκονομήσκει  
 καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο καὶ ἐχθροῦς  
 κρατήσκειν, ἀφ' ὧν οὐ μόνον ὠφέλεια, ἀλλὰ καὶ  
 ἡδοναὶ μέγιστα γίνονται, οἱ μὲν ἐγκρατεῖς ἀπο-  
 λαύουσι πράττοντες αὐτά, οἱ δ' ἀκρατεῖς οὐδενὸς  
 μετέχουσι. τῷ γὰρ ἂν ἦττον φήσαιμεν τῶν τοιού-  
 των προσήκειν ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράττειν,  
 κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυ-  
 τάτω ἡδονάς; καὶ ὁ Εὐθύδημος, Δοκεῖς μοι, ἔφη, 11  
 ὦ Σώκρατες, λέγειν ὡς ἀνδρὶ ἦττονι τῶν διὰ τοῦ  
 σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσή-  
 κει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος  
 ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ  
 μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς  
 τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονε-  
 στάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις  
 ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ  
 λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη τὰ μὲν  
 ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.  
 καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους 12  
 ἄνδρας γίνεσθαι καὶ διαλέγεσθαι δυνατωτάτους.  
 ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ  
 συνιόντας κοινῇ βουλευέσθαι διαλέγοντας κατὰ

γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἔτοιμον παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἀνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.



## CHAPTER VI.

SOCRATES MADE HIS FOLLOWERS ABLE REASONERS

(ΔΙΑΔΕΚΤΙΚΟΥΣ).

*A discussion with Euthydemus. Definitions reached of*  
ΕΥΣΕΒΕΙΑ *and* ΔΙΚΑΙΟΣΥΝΗ.

- 1 Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὦν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι τί ἕκαστον εἴη τῶν ὄντων οὐδέποτ' ἔληγε. πάντα μὲν οὖν ἥ διωρίζετο πολὺ ἔργον ἂν εἴη διεξελθεῖν· ἐν ὅσοις δὲ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω.
- 2 πρῶτον δὲ περὶ εὐσεβείας ᾧδὲ πως ἐσκόπει. Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσεβειαν εἶναι; καὶ ὅς, Κάλλιστον νῆ Δί', ἔφη. Ἔχεις οὖν εἰπεῖν ὁποῖός τις ὁ εὐσεβής ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξεστι δὲ ὃν ἂν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν;

Οὐκ, ἀλλὰ νόμοι εἰσὶ καθ' οὗς δεῖ τοὺς θεοὺς τι-  
 μᾶν. Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη 3  
 ἂν ὥς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ', ἔφη.  
 Ἄρ' οὖν ὁ εἰδὼς ὥς δεῖ τοὺς θεοὺς τιμᾶν, οὐκ  
 ἄλλως οἶεται δεῖν τοῦτο ποιεῖν ἢ ὥς οἶδεν; Οὐ  
 γὰρ οὖν, ἔφη. Ἄλλως δέ τις θεοὺς τιμᾶ ἢ ὥς  
 οἶεται δεῖν; Οὐκ οἶμαι, ἔφη. Ὁ ἄρα τὰ περὶ 4  
 τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τι-  
 μῶη; Πάνυ μὲν οὖν. Οὐκοῦν ὁ γε νομίμως τιμῶν  
 ὥς δεῖ τιμᾶ; Πῶς γὰρ οὐ; Ὁ δέ γε ὥς δεῖ τι-  
 μῶν εὐσεβής ἐστι; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα  
 τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν  
 εὐσεβής ὠρισμένος εἴη; Ἐμοὶ γοῦν, ἔφη, δοκεῖ.

Ἀνθρώποις δὲ ἄρα ἕξεστιν ὅν ἂν τις τρόπον 5  
 βούληται χρῆσθαι; Οὐκ, ἀλλὰ καὶ περὶ τούτους  
 ὁ εἰδὼς ἅ ἐστι νόμιμα, καθ' ἃ δεῖ πρὸς ἀλλή-  
 λους χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ κατὰ  
 ταῦτα χρώμενοι ἀλλήλοις ὥς δεῖ χρῶνται; Πῶς  
 γὰρ οὐ; Οὐκοῦν οἷ γε ὥς δεῖ χρώμενοι καλῶς  
 χρῶνται; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἷ γε τοῖς  
 ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰν-  
 θρώπεια πράγματα; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς  
 νόμοις πειθόμενοι δίκαια οὔτοι ποιοῦσι; Πάνυ μὲν  
 οὖν, ἔφη. Δίκαια δέ, ἔφη, οἶσθα ὁποῖα καλεῖται; 6  
 Ἄ οἱ νόμοι κελεύουσιν, ἔφη. Οἱ ἄρα ποιοῦντες ἃ  
 οἱ νόμοι κελεύουσιν δίκαιά τε ποιοῦσι καὶ ἃ δεῖ;  
 Πῶς γὰρ οὐ; Οὐκοῦν οἷ γε τὰ δίκαια ποιοῦντες  
 δίκαιοί εἰσιν; Οἶμαι ἔγωγ', ἔφη. Οἷε οὖν τινας  
 πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύ-  
 ουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δὲ ἃ δεῖ ποιεῖν

οἶει τινὰς οἶεσθαι δεῖν μὴ ταῦτα ποιεῖν; Οὐκ οἶμαι, ἔφη. Οἶσθα δέ τινας ἄλλα ποιούντας ἢ ἃ οἴονται δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα εἰδότες οὗτοι τὰ δίκαια ποιούσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἷ γε τὰ δίκαια ποιούντες δίκαιοί εἰσι; Τίνες γὰρ ἄλλοι; ἔφη. Ὅρθῳς ἂν ποτε ἄρα ὀριζοίμεθα ὀριζόμενοι δίκαιους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους νόμιμα; Ἔμοιγε δοκεῖ, ἔφη.

*Also of σοφία; and of the good and the beautiful.*

- 7 Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοὶ ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινες ἃ μὴ ἐπίστανται σοφοί; Ἄ ἐπίστανται δῆλον ὅτι ἔφη. πῶς γὰρ ἂν τις ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἄρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοί εἰσι; Τίνι γὰρ ἂν, ἔφη, ἄλλῳ τις εἴη σοφὸς εἶ γε μὴ ἐπιστήμη; Ἄλλο δέ τι σοφίαν οἶει εἶναι ἢ ᾧ σοφοί εἰσιν; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἔμοιγε δοκεῖ. Ἄρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατόν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δί' ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἶόν τε ἀνθρώπον εἶναι; Μὰ Δί' οὐ δῆτα, ἔφη. Ὁ ἄρα ἐπίσταται ἕκαστος, τοῦτο καὶ σοφὸς ἐστίν; Ἔμοιγε δοκεῖ.
- 8 Ἄρ' οὖν, ὦ Εὐθύδημε, καὶ τὰ γαθὸν οὕτω ζητητέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῳ ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῳ βλαβερόν εἶναι;

Καὶ μάλα, ἔφη. Ἄλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον ἀγαθὸν ἐστὶν ὅτῳ ἂν ὠφέλιμον ᾖ; Δοκεῖ μοι, ἔφη.

Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν ἢ 9 [εἰ ἐστὶν] ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὅτιοῦν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἄρ' οὖν πρὸς ὃ ἂν ἕκαστον χρήσιμον ᾖ, πρὸς τοῦτο ἑκάστῳ καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι ἐστὶν ἕκαστον ἢ πρὸς ὃ ἑκάστῳ καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἐν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλὸν ἐστὶ πρὸς ὃ ἂν ᾖ χρήσιμον; Ἐμοιγε δοκεῖ, ἔφη.

*Likewise of ΑΝΔΡΕΙΑ; and of some political terms.*

Ἀνδρείαν δέ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομί- 10 ζεις εἶναι; Κάλλιστον μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν; Νῆ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἄρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἡκιστά γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τό μὴ εἰδέναι τί ἐστὶν, οὐκ ἀνδρεῖοί εἰσι; Νῆ Δί', ἔφη· πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἐτι γε νῆ Δία, ἔφη, ἦττον. Ἄρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρεῖους ἡγῆ εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. Ἀγαθοὺς δὲ πρὸς 11

τὰ μαῦτα νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἴους τούτοις κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἄρ' οὖν ἔκαστοι χρώνται ὡς οἴονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. Ἄρ' οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν ὡς δεῖ χρῆσθαι; Οὐ δήπου γε, ἔφη. Οἱ ἄρα εἰδότες ὡς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δὲ οἱ μὴ διημαρτηκότες, ἄρα κακῶς χρώνται τοῖς τοιούτοις; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν; Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί; Ἐμοιγε δοκοῦσιν, ἔφη.

- 2 Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγείτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγείτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλοιτο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ πάντων, δημοκρατίαν.

*How Socrates managed a discussion, political or in general.*

- 13 Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἤτοι σοφώτερον φάσκων εἶναι ὃν αὐτὸς λέγοι ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθε-

σιν ἐπανήγειν ἂν πάντα τὸν λόγον ὧδέ πως Φῆς σὺ 14  
 ἀμείνω πολίτην εἶναι ὃν σὺ ἐπαινεῖς ἢ ὃν ἐγώ; Φημὶ  
 γὰρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα,  
 τί ἐστὶν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο.  
 Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίῃ ἂν  
 ὁ χρήμασιν εὐπορωτέραν τὴν πόλιν ποιῶν; Πάννυ  
 μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπερτέραν  
 τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δὲ πρεσβείᾳ  
 ἂρ' ὅς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ;  
 Εἰκός γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε  
 παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἐμοιγε δοκεῖ.  
 οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντιλέ-  
 γουσιν αὐτοῖς φανερὸν ἐγίγνετο τάληθές. ὁπότε δὲ 15  
 αὐτός τι τῷ λόγῳ διεξίλοι, διὰ τῶν μάλιστα ὁμολο-  
 γουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν  
 εἶναι λόγου. τοιγαροῦν πολὺ μάλιστα ὦν ἐγὼ  
 οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας  
 παρεῖχεν. ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀναθεῖ-  
 ναι τὸ ἀσφαλῆ ρήτορα εἶναι, ὥς ἱκανὸν αὐτὸν ὄντα  
 διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς  
 λόγους.

## CHAPTER VII.

FINALLY, SOCRATES ENDEAVORED TO MAKE HIS FOLLOW-  
 ERS WELL-INFORMED AND COMPETENT IN PRACTICAL  
 MATTERS (ΜΗΧΑΝΙΚΟΥΣ).

*He encouraged a practical knowledge of applied Geometry and  
 Astronomy.*

Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπε- 1  
 φαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δο-



κεί μοι δῆλον ἐκ τῶν εἰρημένων εἶναι· ὅτι δὲ καὶ  
 αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς  
 εἶναι ἐπεμελεῖτο, νῦν τοῦτο λέξω. πάντων μὲν γὰρ  
 ὧν ἐγὼ οἶδα μάλιστα ἔμελεν αὐτῷ εἰδέναι ὅτου τις  
 ἐπιστήμων εἴη τῶν συνόντων αὐτῷ· ὧν δὲ προσ-  
 ῆκει ἀνδρὶ καλῶ καγαθῷ εἰδέναι, ὅτι μὲν αὐτὸς  
 εἰδείη, πάντων προθυμότατα ἐδίδασκεν· ὅτου δὲ  
 αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους  
 2 ἦγεν αὐτούς. ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι  
 ἔμπειρον εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πε-  
 παιδευμένον. αὐτίκα γεωμετρίαν μέχρι μὲν τούτου  
 ἔφη δεῖν μαθάνειν, ἕως ἵκανός τις γένοιτο, εἰ  
 ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ  
 παραδοῦναι ἢ διανεῖμαι ἢ ἔργον ἀποδείξασθαι.  
 οὕτω δὲ τοῦτο ῥάδιον εἶναι μαθεῖν ὥστε τὸν  
 προσέχοντα τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν  
 ὁπόση ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον  
 3 ἀπιέναι. τὸ δὲ μέχρι τῶν δυσσυνέτων διαγραμμά-  
 των γεωμετρίαν μαθάνειν ἀπεδοκίμαζεν. ὅτι μὲν  
 γὰρ ὠφελοίη ταῦτα, οὐκ ἔφη ὀρᾶν· καίτοι οὐκ ἄπει-  
 ρός γε αὐτῶν ἦν. ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώ-  
 που βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ  
 4 ὠφελίμων μαθημάτων ἀποκωλύειν. ἐκέλευε δὲ καὶ  
 ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι  
 μέχρι τοῦ ἑνυκτὸς τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ  
 δύνασθαι γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ  
 καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς  
 ἢ ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίους  
 χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας.  
 καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρά τε νικτοθη-

ρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν οἷς ἐπιμελὲς ταῦτα εἶδέναι. τὸ δὲ μέχρι τούτου ἰαστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα καὶ τοὺς πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν. ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὁρᾶν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν.

*Pure speculation in celestial physics he discouraged. He advised also a practical knowledge of Numbers; and strenuously urged care of the health.*

“Ὅλως δὲ τῶν οὐρανίων, ἥ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γίγνεσθαι ἀπέτρεπεν· οὔτε γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα ἂ ἐκεῖνοι σαφηνίσαι οὐκ ἐβουλήθησαν. κινδυνεύσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἥττον ἢ Ἀναξαγόρας παρεφρόνησεν ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἡγνόει ὥς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥαδίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν, καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὐ· ἡγνόει δὲ καὶ ὅτι τῶν ἐκ τῆς γῆς φυομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς

- αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι καὶ τοῦτο ἡγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμέ-
- 8 νει. ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν· καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήει τοῖς
- 9 συνοῦσι. προέτρεπε δὲ σφόδρα καὶ ὑγιείας ἐπιμελίσθαι τοὺς συνόντας παρά τε τῶν εἰδόντων μανθάνοντας ὅποσα ἐνδέχοιτο καὶ ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς τοῦ βίου τί βρῶμα ἢ τί πῶμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότεατ' ἂν διάγοι. τοῦ γὰρ οὕτω προσέχοντος ἑαυτῷ ἔργον ἔφη εἶναι εὐρεῖν ἱατρὸν τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγνώσκοντα.
- 10 Εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι. τὸν γὰρ εἰδότα δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτ' ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν.

## CHAPTER VIII.

THE WORK CONCLUDES WITH A VINDICATION OF SOCRA-  
TES' COURSE IN THE FINAL CATASTROPHE.

*It betokens not divine disfavor, that Socrates was thus called away in the ripeness of his years, — noble and serene to the last.*

Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ τὸ δαιμόνιον <sup>1</sup>  
ἑαυτῷ προσημαίνειν ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν  
ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἴεται αὐ-  
τὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον,  
ἐννοησάτω πρῶτον μὲν ὅτι οὕτως ἤδη τότε πόρρω  
τῆς ἡλικίας ἦν ὥστ' εἰ καὶ μὴ τότε, οὐκ ἂν πολλῶ  
ὕστερον τελευτῆσαι τὸν βίον· εἶτα ὅτι τὸ μὲν  
ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ πάντες τὴν διά-  
νοιαν μειοῦνται ἀπέλιπεν, ἀντὶ δὲ τούτου τῆς  
ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλειαν προσε-  
κτῆσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέ-  
στατα καὶ ἐλευθεριώτατα καὶ δικαιοτάτα εἰπὼν  
καὶ τὴν κατάγνωσιν τοῦ θανάτου πραότατα καὶ  
ἀνδρῶδεςτατα ἐνεγκών. ὁμολογεῖται γὰρ οὐδένα <sup>2</sup>  
πῶ τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνα-  
τον ἐνεγκεῖν. ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ  
τὴν κρίσιν τριάκοντα ἡμέρας βιώναι διὰ τὸ Δήλια  
μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα  
ἑὼν δημοσίᾳ ἀποθνήσκειν ἕως ἂν ἡ θεωρία ἐκ Δή-  
λου ἐπανέλθῃ, καὶ τὸν χρόνον τούτον ἅπασι τοῖς  
σινῆθεσι φανερὸς ἐγένετο οὐδὲν ἄλλοιότερον δια-

βιοὺς ἢ τὸν ἔμπροσθεν χρόνον· καίτοι τὸν ἔμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο  
 3 ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν. καὶ πῶς ἂν  
 τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη  
 θάνατος καλλίων ἢ ὃν κάλλιστά τις ἀποθάνοι;  
 ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ  
 καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονε-  
 στάτου;

*Socrates in his own behalf: 'My life speaks for itself; significantly the divine voice interposed, when I thought to prepare a defence. I accept the divine will. My past life has been happy, — none more so, and that from the consciousness of becoming better; thus too I shall escape the infirmities of age. Infamy will attach itself solely to the authors of my death. Posterity will accord a more righteous judgment, and vindicate my character.'*

4 Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἰππονίκου  
 ἤκουσα περὶ αὐτοῦ. ἔφη γάρ, ἥδη Μελήτου γε-  
 γραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ  
 πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέ-  
 γειν αὐτῷ ὥς χρὴ σκοπεῖν ὅτι ἀπολογήσεται.  
 τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι  
 τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο  
 ὅπως, εἰπεῖν αὐτόν, ὅτι οὐδὲν ἄλλο ποιῶν δια-  
 γεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ  
 ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπε-  
 χόμενος, ἣν περ νομίζοι καλλίστην μελέτην ἀπολο-  
 5 γίας εἶναι. αὐτὸς δὲ πάλιν εἰπεῖν· Οὐχ ὀρᾷς,  
 ὦ Σώκρατες, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς

μὲν ἤδη μὴδὲν ἀδικοῦντας λόγῳ παραχθέντες ἀπέ-  
 κτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν; Ἀλλὰ  
 νῆ τὸν Δία, φάναι αὐτόν, ὦ Ἑρμόγενης, ἤδη μου  
 ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς  
 ἀπολογίας ἠναντιώθη τὸ δαιμόνιον. καὶ αὐτὸς εἰ- 6  
 πεῖν· Θαυμαστὰ λέγεις. τὸν δέ, Θαυμάζεις.  
 φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν  
 τὸν βίον ἤδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ  
 χρόνου ἐγὼ οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε  
 βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν  
 γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ὡς  
 βελτίστους γίγνεσθαι, ἥδιστα δὲ τοὺς μάλιστα  
 αἰσθανομένους ὅτι βελτίους γίγνονται. ἂ ἐγὼ μέ- 7  
 χρι τοῦδε τοῦ χρόνου ἡσθανόμην ἐμαυτῷ συμβαί-  
 νοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ  
 πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω δια-  
 τετέλεκα περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον  
 ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ  
 ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ  
 τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς  
 ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἶονται  
 ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι. εἰ δὲ βιώσο- 8  
 μαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται τὰ τοῦ  
 γήρως ἐπιτελεῖσθαι, καὶ ὀρᾶν τε καὶ ἀκούειν ἡττον,  
 καὶ διανοεῖσθαι χειρόν, καὶ δυσμαθέστερον ἀποβαί-  
 νειν καὶ ἐπιλησμονέστερον, καὶ ὦν πρότερον βελ-  
 τίων ἦν, τούτων χειρῶ γίγνεσθαι. ἀλλὰ μὴν ταῦτά  
 γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος,  
 αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χειρόν τε καὶ  
 ἀηδέστερον ζῆν; ἀλλὰ μὴν εἰ γε ἀδίκως ἀποθανοῦ 9

μαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτεῖναισιν αἰσχροὺν ἀν  
 εἶη τοῦτο· [εἰ γὰρ τὸ ἀδικεῖν αἰσχρὸν ἐστὶ, πῶς  
 οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὁτιοῦν ποιεῖν;] ἐμοὶ  
 δὲ τί αἰσχρὸν τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ  
 10 τὰ δίκαια μῆτε γινῶναι μῆτε ποιῆσαι; ὁρῶ δ' ἔγωγε  
 καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων ἐν τοῖς  
 ἐπιγιγνομένοις οὐχ ὁμοίαν καταλειπομένην τῶν τε  
 ἀδικησάντων καὶ τῶν ἀδικηθέντων. οἶδα δὲ ὅτι  
 καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων, καὶ  
 ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτεί-  
 ναισιν· οἶδα γὰρ αἰεὶ μαρτυρήσεσθαι μοι ὅτι ἐγὼ  
 ἡδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χεῖρω  
 ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην αἰεὶ τοὺς  
 ἐμοὶ συνόντας. τοιαῦτα μὲν πρὸς Ἑρμογένην τε  
 διελέχθη καὶ πρὸς τοὺς ἄλλους.

*Xenophon's final eulogium: 'I who knew Socrates intimately  
 in all his excellencies, think of him as a perfect man.'*

11 Τῶν δὲ Σωκράτην γινγνωσκόντων οἶος ἦν οἱ ἀρε-  
 τῆς ἐφιεμένοι πάντες ἔτι καὶ νῦν διατελοῦσι πάν-  
 των μάλιστα ποθοῦντες ἐκεῖνον, ὡς ὠφελιμώτατον  
 ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. ἐμοὶ μὲν δὴ τοιοῦ-  
 τος ὢν οἶον ἐγὼ διήγημαι, εὐσεβῆς μὲν οὕτως  
 ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δί-  
 καιος δὲ ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα,  
 ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ,  
 ἐγκρατῆς δὲ ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον  
 ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ ὥστε μὴ διαμαρτά-  
 νειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ ἄλλου  
 προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων



γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐλέγξει καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδύκει τοιοῦτος εἶναι οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος. εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων ἦθος πρὸς ταῦτα οὕτω κρινέτω.



## NOTES.

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ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ (RECOLLECTIONS), the best authenticated title. Ὑπομνημονεύματα (*Reminiscences*) is used in one Ms.; ὑπομνήματα also occurs. The term *Memorabilia*, introduced by Leonclavius, 1569 A.D., though not accurate as a translation, has secured popular acceptance. Kühner and Sauppe adhere to *Commentarii*, the term of A. Gellius, a grammarian of the second century A.D.

Page 1. 1. τίσι: οἷσιν would be normal. The use of the interrogatives in *oratio obliqua*, instead of the indefinite relatives, lends the vividness of the direct question, and will often recur. G.\* 149. 2; H. 682, 825. a. — ποτέ, *conceivable*; first = 'ever.' Cf Pl. Apol. 21 B, τί ποτε λέγει ὁ θεός; *what can the God mean?* — frequent use in Homer. For a similar notion reached from distribution in space, cf. 'in the world.' So ποῖω ποτ', § 2. — Ἀθηναίους, rather than δικαστάς. Ὁ ἄνδρες Ἀθηναῖοι was the usual formula before the courts. All citizens above thirty years of age could serve as jurors. Here, however, Xen. would thus fasten the wrong of Socrates' condemnation upon the State. BREIT. — οἱ γραψάμενοι, *the prosecutors*, — Meletus, Lycon, Anytus; see Introd. G. 276. 2; H. 786. γράφεισθαι, causative, and technical. — ὡς: declarative; which, compared with ὅτι, *quotes* in terms the words of another, or one's own proposition with formality. Cf. ὡς, § 2; and Anab. I. i. 3, διαβάλλει — ὡς ἐπιβουλεύοι αὐτῷ. — εἴη: G. 243; H. 736. 1. — πόλει, *from, at the hands of the state*. H. 601; G. 184. 5. — ἡ μὲν — γραφή, *the indictment*. γραφή usually the public, as δίκη the private, action. μέν, generally held to have here

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\* G. = Goodwin's Grammar, 2d ed. 1879; H. = Hadley's Grammar.  
GMT. = Goodwin's Moods and Tenses

no correlative, or one suppressed, may be regarded as corresponding to δέ, I. iii. 1; q. v. and note. μέν and δέ, besides their familiar use to couple antithetical clauses (cf. οὐς μὲν — ἕτερα δέ), are employed mechanically, with little rhetorical significance, to mark the larger logical divisions of discourse, like our 'in the first place,' secondly.' Cf. μέν, i. 2, and δέ, ii. 1, the two counts; also τὰ μὲν — πρ. τ. θεούς, iii. 1, and διαίτη δέ, iii. 5. — κατ' αὐτοῦ: Dind. (Pref. 3d ed.) believes Xen. wrote ἡ κατ' αὐτοῦ, and that the omission is due here, as in many similar cases, to the carelessness of the copyist. Breit. theorizes that a second article is often thus omitted after a noun of verbal force. Cf. Anab. V. ii. 6; Hellen. VI. iv. 37. — τοιάδε τις, *in effect this*, — a formal disclaimer of verbal accuracy. This, however, is doubtless the actual wording of the indictment. The same is given in Diog. Laert. II. 40, with the mere substitution of εἰσηγούμενος for εἰσφέρων. Socrates quotes the substance of it simply in Pl. Apol. 24 B, where likewise ὧδε πως precedes. τις and πῶς are both often thus used to impart an idea of indefiniteness. — ἀδικεῖ, intrans. and technical, *offends, is guilty of*. — οὐς . . . νομίζει. The relative sentence has the force of an attributive, and θεούς is obj. of νομίζων; incorporation: H. 809.3.a; G. 154. νομίζειν, *to recognize, to believe in*, as sanctioned by νόμος. 2. πόλις: G. 87.1; H. 247. — θύων: G. 280, n. 1; H. 797.1. — οἴκοι: in the αὐλή, an open court, where stood the altar of Ζεὺς Ἐρκεῖος. The word is an old locative form. — οὐκ ἄφ. ἦν, *it was no secret, well-known*. Litotes: cf. H. 665.a. — ὥς, *how*. — τὸ δαιμόνιον: neut. adj. as noun; see Introd. — ὅθεν δὴ, κ. τ. λ., *and that now, in my opinion, in all probability was the source*, etc.

P. 2. εἰσφέρειν, as second object. G. 164; H. 553. 3. οἰωνοῖς, omens from their flight and notes, — the specific term for single-flying birds, birds of prey (fr. οἶος); φήμας, utterances of men; συμβόλοις, coincidences or occurrences of wide range, but here limited by τοὺς ἀπαντῶντας below to casual meetings of men; θυσίαις, inspection of the viscera in sacrifice. Cf. Cyrop. VIII. vii. 3. Ζεὺ καὶ πάντες θεοί, δέχεσθε τὰδε . . . ὅτι ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημεῖοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμας ἃ τ' ἐχρῆν ποεῖν καὶ ἃ οὐκ ἐχρῆν; and cf. Aesch. Prom. 484-500. — χρώνται G. 188.1, n. 2; H. 607.a. — οὐ: join with following

words, and so adverbs and adverbial phrases generally, — *not that the birds*, etc. — διὰ τούτων, *by these instrumentalities*. — κακέϊνος δέ, *and Socrates likewise*; καί corresponding to previous τε.

4. οἱ — πλείστοι, *the great majority*. — ἀποτρέπ. τ. κ. προτρέπ., *diverted and directed*. — τὸ δαιμ.: *emphatic position*. — τὰ μὲν ποιεῖν: this is not inconsistent with the more precise statements of Plato (Apol. 31 D and elsewhere) that Socrates' monitor had purely a prohibitory function. He seems to have regarded its silence as approval; so stated expressly Pl. Apol. 40 A ff. — ὥς, the subjective use: *with the understanding that*. H. 795.e; G. 277, n. 2.a.; GMT. 109, n. 4 — τοῖς πειθομένοις, *those who took his advice*.

5. ἂν ὁμολογήσειεν: *speculative form*; G. 224, 226.2.b; GMT. 50.2, 52.2; H. 752, 722.a. — ἀλαζόνα, *impostor*. — ἔδοκει — ἂν — εἰ ἐφαίνετο: the privative form, where the supposition is by implication unfulfilled; impfs. for continued action in past time; *he would have seemed*. G. 222; GMT. 49.2; H. 746.a. — ὥς: *subjective*; see above. — ψευδόμ.: G. 280; H. 802. — οὐκ εἶναι θεοῦς: *atheism was not charged in the indictment, but distinctly so by Aristophanes in the Clouds*; and this calumny was widely current from that time. Cf. Clouds 365 ff., 827–830, 1477, etc.; and Pl. Apol. 18 C. See *Introduct.*

6. τὰ — ἀναγκαῖα refers simply to the ordinary employments and constantly recurring duties of daily life; cf. the use of the term II. i. 6, IV. v. 9. — καὶ πράττειν, *to proceed to do, carry out*; to add (καί) execution to their planning. — ὥς ἐνόμιζον, *just as they thought*; Xen.'s words, not Socrates'. ἐνόμιζεν, the Mss. reading, is inapt, and is universally regarded as unsatisfactory; for it was a great aim of Socrates to develop independence of judgment (cf. IV. vii. 1). Sauppe and Dind., following the conjecture of Weiske, alter to νομίζοιεν; and Breit. approves. This emendation is in itself less probable; and while the sense secured is unexceptionable, it perhaps arbitrarily modifies the intent of the writer. Thus: Xen. does not write strict *orat obl.* for 'do as you think best,' but after the quoted 'do so,' 'go ahead,' he himself assumes to explain the manner, — the relative sentence being only by implication the words of Socrates. As Socrates' principle of action is the prominent idea, and not the notion of recurrence, an opt. on the latter ground would be at least gratuitous. GMT. 61.1; G. 232.1. Thus interpreted, the reading of Leonclavius commends itself. — ἂν πραχθ. G. 260.2, 246, 226.3 & 2.b; GMT. 53, 52.2

— ὅπως ἀποβήσ.: G. 241.3, 243; H. 733, 736. — μαντευσ.: G. 277.3; H. 789.d. — εἰ ποιητέα: cf. Xen.'s own experience, *Anab.* III. i. 4-7.

P. 3. 7. μέλλ. — οἰκῆσ.: GMT. 25.2, n. 1; H. 711; G. 202.3, n. — τεκτ. μὲν γὰρ . . . γεν., *for while to become a carpenter, or a smith, etc.* For -ικός, see G. 129.13.a; H. 469.a. — ἑταστ., *critic, supervisor*; cf. *Oecon.* xii. 19. — λογιστ., *accountant*; cf. the office, auditor of accounts. It does not mean 'reasoner' here, a term too general to stand in a list of special trades and professions. — οἶκον.: the management of the household, meaning thereby one's estate and business affairs, private 'ways and means,' was regarded quite as a science. Xen. wrote a treatise upon the subject, the *Oeconomicus*. — πάντα τὰ τοιαῦτα sums up the separate items forming the subj. of εἶναι. — μαθήματα: it seems most forceful to make this one predicate in connection with καὶ αἰρετὰ. So Anthon; or, if necessary, read μαθητὰ, as Dind. with the same idea. All others join with π. τ. τοι. as subj. of εἶναι; καὶ would then be *even, simply*. — ἀνθρ. γνώμη: no article, hence, abstract idea; *human judgment*. 8. τὰ δὲ μέγ. τῶν ἐν τούτ., *yet the greatest of the interests involved*. — εἶναι: G. 260.2, n. 2; GMT. 92.2, n. 3; H. 773.b. — φυτευσ.: φύω, whence φυτόν, *a plant*, whence φυτεύω, *to plant*. So καρπώω, fr. κάρπος; cf. Lat. *carpo*, Eng. *harvest* (A. Sax. *hear-fest*). G. 130; H. 472. — προστατεῖν = to be a *προστάτης*, 'forestand-er': G. 129.2.b; H. 459. — εὐφραίν.: G. 215, 216.2; H. 739, 740.a. — εἰ — ἀνιάσ., 'whether he shall *not*'; so Eng. idiom here. Socrates may be supposed here to speak from the depths of personal experience; see at II. ii. 1. Mid. as pass.: G. 199, n. 4; H. 412.b; and so of στερήσ. 9. τοὺς δὲ . . . δαιμόνιον . . . δαιμονῶν ἔφη, *and those who fancy that in such matters the Gods possess no authority, but that all comes within the province of the human reason, are, said he, themselves possessed*: will serve to render the word-play. — μαθοῦσι, *by the use of their own faculties*: G. 277.2; H. 789.b. — οἷον εἰ ἡγείτο, *for example, if, etc., — he held, etc.* — ἐπιστάμ., *one who knows how*: GMT. 108.2, n. 2; H. 786. — λαβεῖν: subj. of an implied ἔστί. — ἐπὶ τὴν ναῦν: G. 141, n. 2; H. 527.d. — ἣ δ' ἔξεστ., *or questions which one may, etc.*; sc. ἐπερωτῆη. — στήσαντ., *by weighing*. — τοὺς — πυνθαν.: it is common thus to sum up relative and hypothetical sentences generally, in a single demonstrative expression; cf. πάντ. τ. τοιαῦτα, § 7. — ἀθέμιτα ποιεῖν, *disgraced religion*.

P. 4. *μανθάνειν, πειράσθ.*, are subject infs. with *δεῖν*: G. 259; GMT. 91. — *οἷς ἂν ὦσιν*: G. 233; GMT. 62; H. 757. — *Ἰλεψ*, Att. for *Ἰλαοι*; compensatory lengthening for some lost spirant, as *πόλεως* fr. \**πόλεγος*. G. 42.2, n. 2; H. 146. 10. *Ἄλλὰ μὴν*: transition and asseveration; *and again*; will be repeatedly used in passing to a new point; nearly the same, *καὶ μὴν*, but this usually introduces a statement which has a modifying, limiting, or opposing force upon what precedes, — *and yet*. — *ἐκεῖνός γε*: this demonstrative refers with notion of prominence or distinction, and consequently is generally best rendered in Eng. by the name of the person or thing concerned instead of a pronoun; *γε* emphasizes by restriction; this force is generally best expressed by stress of the voice simply: *Socrates was ever in public view*. — *ἀεὶ μὲν — οὐδεὶς* \* in § 11. — *πρωί*, or *ὄρθρον*, morning, *πλήθουσα ἀγορά*, full market (10–12 A.M.), *μεσημβρία*, noon, *δείλη*, afternoon, were the usual divisions of the day (*ᾠραι*). — *περιπάτ.* were covered walks or porticos. — *ἀγορᾶς*: G. 179.1; H. 591. — *ὅπου — μέλλοι*: G. 233; H. 757. 11. *Σωκρ.*: gen. due to *ἤκουσεν* rather than *εἶδεν*. — *οὐδὲν*: for accumulation of negatives, G. 283.8; H. 843. Cf. Pl. *Phaedo* 78 D of the 'Idea': *οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν ἐνδέχεται*. — *πράττοντ., λέγοντ.*: object-participles (predicative) after *verba percipiendi*, analogous to object-infs. G. 279.2, 260.1; H. 799. — *ἥπερ, κ. τ. λ.*: the earlier Greek philosophy (cf. § 14) concerned itself chiefly with speculation upon the origin, constitution, laws, and operations of the physical world. Socrates referred to such matters simply to illustrate and enforce moral lessons, as in I. iv., IV. iii. See *Introd* — *καλούμ.*: G. 276.1; H. 785. — *σοφιστῶν, philosophers*. Not in the more technical sense of the term, nor with that notion of contempt and reproach which 'sophist' acquired in Socrates' time by reason of the vanity, superficiality, and lack of principle in that class of public teachers who bore the name. — *κόσμος*, Lat. *mundus*, the orderly universe, Pythagoras introduced the term. — *ἀνάγκ.*, 'compelling forces' (fr. *ἐνεγκ-εῖν*); *fixed laws* of Nature. — *φρ. τ. τοιαῦτ.*: *pursuing such studies*; the neut. acc. of adj. or pron. after such verbs = cogn. obj.: G. 159, n. 2; H. 547.c. — *μωραίν.*: an object-part. in indirect discourse, analogous to the inf. in indir. disc. after *verba sent. et declr.* G. 280, 260.2. 12. *αὐτῶν*: in the sense of *περὶ αὐτῶν*, § 15; to be referred to the general principle of G. 171.2,



n. 1; H. 582. — νομίσαντ.: causal. — φροντίζ.: G. 262.1; H. 780. 13. εἰς αὐτοῖς: dat. of reference; so with all impersonal constructions, as ἀνθρώποις next line. Curt. 430.δ; G. 184.2.

P. 5. τοὺς μέγ. φρον., *those of highest profession*: see on φρ. τ. τοι., § 11. — so ταῦτα δοξάζ., *hold the same doctrines, or opinions*. For the principle of this inf. cf. on εἶναι, § 8; the influence of the *orat. obl.* extends into § 14. 14. τε before γὰρ with τε before περὶ below, making a parallelism, = *as - so*. — οὐδὲ, *not even*; intensive, as καὶ, *even*. — δειδιέναι, φοβεῖσθαι: rational fear contrasted with fright. — τὰ μὴ φοβ. G. 283.5; H. 840. — τιμᾶν: mark the contrast with σέβεσθαι. — τυχόντα, 'happening in the way,' *chanced upon, common*. — θηρία, *beasts*: diminutive of θήρ, notion of contempt. — μεριμνώντων, a stronger term than φροντίζειν, chosen here for its similarity to μαινομένων above. Aristophanes framed the comic compound μεριμνοφροντισταί for Socrates and his imputed following; Clouds, 101. — ἐν μόνον *a unit, one only*: so some held of all existence; while others that τὸ δὴν = ἅπειρα τὸ πλῆθος, i. e., was composed of an infinite number of elements, or atoms. The former was the doctrine of Xenophanes (flourished about 540 B. C.), and of the Eleatic school generally; the latter was held by the Atomists, especially Leucippus (about 500 B. C.), and his pupil Democritus. Similarly, the doctrine of constant motion or flux was held prominently by Heraclitus (450, others 500 B. C.): 'no one ever crosses the same stream' said he, — 'the water is ever flowing.' While Zeno, the Eleatic, denied *in toto* the possibility of motion: motion must take place either where a body is, or where it is not; it cannot move where it is, and it certainly cannot where it is not. This and the old quibble of Achilles overtaking the tortoise may illustrate his reasoning. The conflicting views of existence grow out of the preceding doctrines. Consult Hist. of Philos., as Ueberweg. — ἂν κινηθῆναι, ἂν γενέσθαι, generally explained as = ἂν κινηθῇ, ἂν γένοιτο, the *speculative* form of supposition; but it appears a more forcible statement of the philosophical doctrines which denied the possibility of motion, — of a beginning or an end, to have them = ἂν ἐκινήθῃ, ἂν ἐγένετο: *nothing could either have ever been created, or will be destroyed* Cf. or ἂν ἐποί. I. ii. 2; and in either view, G. 226.2 δ, and notes 15. ἔσκ. δὲ — πρ. μὲν § 12. — μάθωσιν: for these subjs., G. 232

3; GMT. 61.3. — ἡ . . . ἐλπίζ., *or whether they do not even have any such expectation.* — γινῶναι: G. 259; H. 763. 16. περὶ μὲν — αὐτὸς δέ: μὲν and δέ, and such particles generally, are put after the words they contrast or emphasize; but in case of words with either article or preposition, after this, and when with both, after the prep. Where the principal verb of clauses is concerned, the particle is usually the second word, — thus, often after conjs., relatives, etc., which give coloring to the succeeding sentence. — ἀνθρωπείων, *ethical subjects*, man's relations and duties.

P. 6. τί δίκαιον, κ. τ. λ., all used as abstracts (G. 139.2; H. 496), with article omitted: *what is (the) right, what wrong, what virtue, what vice*, etc.; i. e., the essence of each. Cf. on II. vii. 5. — καλοὺς κάγαθοὺς: this phrase expresses the Greek ideal of character and culture; *men of true culture*. It must be variously rendered; 'the truly noble,' 'a perfect gentleman,' and it is sometimes — not by Socrates — used as a political designation for the aristocracy. — ἂν κεκληθῇθ. = κεκλημένοι ἂν εἶεν: GMT. 41.2. 17. μὴ φανερός ᾔν: the Greek constantly prefers the personal construction; for μὴ, G. 283. 2; H. 835. — ὅπως ἐγίνυν., *how he believed.* — παραγινῶναι: παρὰ 'aside,' and so 'amiss'; cf. παρακόπτειν, of counterfeiting coin, παρακρούειν, of a false note in music. 18. βουλευσας, *having been made a senator*; i. e., a member of the βουλή. This council was constituted of bodies of 50 from each of the ten tribes. These sections of 50 (πρυτάνεις) held office separately by rotation for a period of 36 or 37 days. The president (ἐπιστάτης) was chosen by lot daily. It was his duty to put the measures prepared to vote of the assembly (ἐκκλησία, technically; here δῆμος); cf. IV. iv. 2. — ἐν ᾧ ᾔν, *in which it was charged*. Dind. questions the authenticity of ἐν . . . βουλ. on the ground that Xen. would write ἐστὶ not ᾔν. Quite unnecessarily, for Xen.'s idea is not to state the wording of the oath, but to call attention to what obligations Socr. assumed in taking it; as if he said, *wherein he swore*, etc. — ἐπιθυμήσ., *were furious for*. — παρὰ τ. νόμ.: a special statute secured to every individual the right to a separate trial (κρίνεσθαι δίχα ἑκαστον) before the proper court. — ἐννέα στρατ. μιᾷ ψήφ., brought together for rhetorical effect. — τοὺς ἀμφὶ Θ. κ. 'Ε., *Thrasyllus, Erasinides, and their colleagues*; the two selected, perhaps, representing the least guilty and the more culpable. The splendid victory of the Athenian over the Spartan

fleet off the Arginusae (406 B. C.) was marred by the failure of the generals to take adequate measures to rescue their comrades from the disabled vessels and collect the dead for burial. The detachment left behind for the purpose could accomplish nothing, it appears, by reason of a storm arising. The generals were summoned to answer; and the populace, frenzied by grief and influenced by the malicious falsehoods of Theramenes, one of the captains so detailed, clamored for their instant death, and rode over the protest of Socrates against the unconstitutionality and injustice of their action. Ten was the full complement of generals. Conon, blockaded at Mytilene, was out of the affair; one, Arcestratus, had died; it appears from Hist. Gr. I. vi. 30; vii. 2, that a Lysias took the place of Leon in the fight. Hence, when Xen. speaks, as here, of *nine*, he must include Leon as well as Lysias, and omit him when (H. Gr. I. vii. 34) he records the sentence as against *eight*. As two prudently avoided trial by flight, only *six* actually drank the hemlock; among them the Pericles of III. v. Cf. Pl. Apol. 32. B; and see full account in Hists. — οὐκ ἠθέλ., *refused*; a common litotes. 19. καὶ γὰρ: H. 870.d. — θεοὺς, in their essence, rather than as a class; no article therefore. H. 530.c. — τὰ τε λεγ. κ. πραττ.: the article belongs to both as one class, καὶ τὰ σιγ. βουλ. = the second; hence τε-καί. For sentiment cf. Symp. iv. 48.

P. 7. 20. μὴ σωφρ., *was not orthodox, sound in his views*. — οὐτ' εἶπ.: G. 283.4; H. 839. — λέγων κ. πράττ. = an opt. protasis. Ch. 2. 1. τὸ πεισθ. τινος, *the fact that any were convinced*. For article used with whole clause, see G. 264; in which cases always translate by supplying a noun to which the clause shall be appositive. — γαστρὸς, article omitted, hence general idea; here by meton. also, *appetite*. H. 530; for case, G. 180.1; H. 584. — ἀνθρώπ.: G. 168; H. 559. — εἶτα, like ἐπειτα, often alone marks an antithesis with πρῶτον μὲν, in the sense of 'secondly'; often another point, as here, follows marked by δέ. Cf. I. iv. 11; vii. 2; III. vi. 2, 9. — πάντ. πόνους, *all forms of hardship*. Cf. on I. vi. 2. — κекτημ.: G. 277.5; H. 789.f. In Oecon. ii. 3 Socrates expresses the opinion that, if he could hit upon a good purchaser, his effects, house and all, might fetch 5 minae (\$90). — ἔχειν: G. 266. 1; II. 770. 2. πῶς — ἂν — ἐποίησεν, *how could he have made*, — moral laws being what they are. May not this and similar apodotes be thus explained by a sort of rhetorical *reductio ad absurdum*

in the assumed nonfulfilment of some unworded but implied protasis? But see G. (2d ed.) 226.2, n. 2. — ἀλλ' ἔπαυσε μὲν τ. π., *on the contrary he caused many to cease from these vices.* — ἄν (i. e. ἐάν) — ἐπιμελῶντ.: G. 219.2, 247; H. 744. 3. καίτοι γε is correlative to μὲν of preceding sentence; force of γε is felt with the clause: *however, he never professed.* Cf. on I. i. 16. — τοῦτου, i. e., τοῦ καλ. καγ. ἔσσεσθαι. Socrates disavowed the term διδάσκαλος of himself, as also μαθηταί as applied to his followers; συνόντες, συνδιατρίβοντες, συνουσιασταί, ἐταῖροι, δμιληταί, φίλοι, γνώριμοι, ἐπιτήδαιοι, are some of the terms used for the latter in Plato and Xen. — τῷ φαν. εἶναι, *by making it plain*: G. 262.2; GMT. 95 1; H. 782.

P. 8. ἐαυτῷ: G. 146, last ex.; H. 670.a. — μιμουμ.: G. 277.2. H. 789.b. 4. τὸ . . . ὑπερπον. ἀπεδοκ., *he disapproved the principle of excessive training accompanied by excessive eating*; alluding to the proverbial voracity of the athletes. Theocritus (Id. IV.) makes a boxer devour twenty sheep during his month of training. On τὸ cf. at § 1. — ἱκανῶς ἔκπον., *taking sufficient exercise to digest.* — ἔξις: ἵκεχ (ἔχω) = primarily, to 'hold'; hence a 'holding on,' 'tendency,' *habit*: G. 129.3; H. 460.a. — τῆς ψυχῆς, *the mind*, but above, *the appetite*. 5. ἀλλ' οὐ μὴν — γε, κ. τ. λ., *and again he was far from being luxurious or ostentatious, etc.*; in sharp contrast to the professional teachers, the Sophists, who were fond of such display. See at I. vi. 2. — ἐπιθυμιῶν — ἐπιθυμοῦντες: Breit. notices the word-play. — τοὺς — ἐπιθ. — χρήμ.: G. 164; H. 553. 6. ἐλευθ. ἐπιμελ., *he consulted his own personal freedom.* — ὀμιλίας: G. 173. 1; H. 578.c. — ἀνδρ. ἐαυτῶν, *self-enslavers.* — ἀποκάλ., *stigmatized*; ἀπο- gives the notion of detraction. — διὰ τὸ w. inf., a frequent shape for a causal clause. — παρ' ὧν λάβοιεν represents παρ' ὧν ἂν λάβωσι of *orat. rect.* — On the § cf. Pl. Apol. 19 D, 31 BC, 33 AB. 7. ἐπαγγελλ., *professing to teach*; so technically in mid. — πράττειτο: G. 248.2, last ex.; H. 736. — μὴ — ἔξοι: G. 218, n. 1, 247; GMT. 26, n. 1.b; H. 743.a, 738. — μὴ τὴν μεγίστ.: οὐ is the regular negative in a clause of fearing; here μὴ belongs to the τὴν μεγ. simply, making a negative conception. Cf. G. 283.5; H. 840. Litotes and irony: *some trifling gratitude.* So too substantially Breit.: *ne gratiam, quae non esset maxima, rependeret.* Not so probable, GMT. 43, n. 2. 8. ἐπηγγ., ἐπίστ., mark the familiar contrast between aor. and impf. — ἄν — διαφθ.

the potential opt.; G. 226.2.b; H. 722.a. — εἰ μὴ ἄρα, *unless forsooth*. — διαφθορά: H. 457, c; G. 128.3, n. 5; the accent is characteristic of this formation. — With the matter of the preceding sections, cf. ch. vi.

P. 9. 9. ὁ κατήγορος here, as also at 12, 26, 49, 51, 56, 58, refers to no other than Meletus, the leader of the prosecution. Xen proceeds to examine in detail such portions of the evidence as had intrinsic importance, or as he assumes to have had weight by giving expression to what he knew were wide-spread and deep-rooted prejudices; and he introduces these points by the simple formula, *the prosecution charged*. Cobet started the theory that by ὁ κατήγορος Xen. meant one Polycrates, who some years after the execution wrote a κατηγορία Σωκράτους defending the action of the court. He argues mainly, (1) that P. is known to have given prominence to the charge in § 12, and the extant fragment of his speech quite coincides with § 58; and (2) the improbability, on the other hand, that Anytus, the most influential of the prosecuting trio, would have suffered any such reference to Alcibiades, whose intimate friend and political ally he had been. Dind. and Sauppe accept this view; yet the theory is fanciful and gratuitous, and Breit. satisfactorily refutes it, — footnote to § 4 of his *Introd.* ὁ γραψάμενος § 64 represents ὁ κατήγ., and must be Meletus. Again, οὗς — ἐμὸς μαθητὰς εἶναι of Pl. Ap. 33 A in all probability refers to Crit. and Alc.; as independently it is incredible that any personal regard for the some time dead Alc. should debar the prosecution from using their most effective weapon against Socrates. If Xen. had at all in mind this speech of Pol., which was never spoken, he nevertheless simply infers from it points made in the trial, and refers all to that actual prosecution; — cf. ἔφη in connection with ὁ κατήγ. — λέγ. ὡς μῶρ. εἶη, *remarking how absurd it was*; ὡς has properly and usually this force in connection with any such adj. or adv. in the object sentence. εἶη has the two succeeding clauses jointly for its subject; μέν — δέ are strongly antithetical here, δέ = *whilst*. — ἀρχοντας, this office was originally kingly and hereditary; then elective from the nobles; then its functions were distributed among nine chosen from the people at large. Naturally the office had become divested of nearly all significant authority when, in the extreme of democratic radicalism, it was filled by lot. — ἀπὸ κυάμ., *by bean*, i. e., by lot, as ἀπὸ ψήφου would be by ballot.

Black and white beans were resorted to in the former method, as pebbles in the latter. — κυαμευτῶ, *bean-chosen*; tr. thus to intensify the satire. — μηδ' ἐπ' ἄλλα, sc. τινι. — ἃ ἁμαρτανόμ., *mistakes in which*. The participle is predicative in a subject relation; and in strict logical analysis is analogous to those in G. 279.4. Thus τὸ στράτευμα τρεφόμενον ἐλάνθανεν, declares not so much that the army, but its *being supported* was secret. — τῶν π. τ. π. ἀμ., *blunders in public administration*. — λόγους, *speeches*. — βιαίους, *revolutionary*. 10. ἥκιστα γίγν. βιαί., *are least likely to resort to violence*. — ταῦτά, *the same results*. — οἱ μ. γ. βιασθ., *for where force is resorted to, men*, etc. — ὥς κεχαρ., *feeling as if they had received a favor*. For ὥς, see refs. at I. i. 4. — ἀσκούντ.: G. 169.1; H. 572.e. — [τὰ τ. πρ.], Dind. retains, reading τὸ τ. πρ. 11. οὐκ ὀλίγ.: *litotes*; emphatic position, as also συμμάχων. — μόνος, *single-handed*. — φονεύειν, *to shed blood*: denom. from φόνος, homonymous with ἔπεφνον (θελῶ). *To lend, a loan, to loan*, might illustrate this development of denominatives, from the need of a more precise term, or from the straining after a stronger expression, often crowding out entirely the older word. — συμβαίνει, *it happens*. — ζῶντι πειθ. χρ., *to have a living man obedient*; the parts. being used, the first as a noun, the second as pred. adj. χράσμαι takes two objects, a primary, and a secondary or predicate.

P. 10. 12. Σωκράτει ὁμίλητὰ, κ. τ. λ., *Critias and Alcibiades were followers of Socrates, and they*, etc. For the dat., G. 186; H. 602.1. — Observe the dual forms §§ 12-18. — κακὰ: G. 165; H. 555. — Κριτίας was the uncle of Plato; and at one time a follower of Socrates. A man of great talent and executive ability, and with ambition equalled only by his unscrupulousness. He made himself the chief of that oligarchical Board, known to History as the Thirty Tyrants, which on the downfall of Athens (404 B.C.) seized and held the government for eight months. The cold-blooded atrocities he committed in the proscription not only of political rivals, but also of the wealthy and the influential indiscriminately, secured for him the most unspeakable hatred, — a feeling that attached itself in a measure to all ever connected with him. He fell in the engagement with the opposing forces of Thrasybulus. — Ἀλκιβιάδης. The student must refer to the histories in order to get any adequate understanding of the character and career of Alcibiades, and thus to appreciate the detestation in which his memory was



held, how this reacted upon Socrates, and the importance Xen. gives to this charge. Alc. was one of the most remarkable characters in Grecian history. Possessing the most brilliant talents, and characteristics that destined him for a political leader, he utterly lacked all moral principle; and acting from no motive but selfishness, he could not fail of bringing disaster to the state, and to himself infamy. More than any one man, he was responsible for the reverses of the Decelean war, ending in Athens' downfall. He appears as the strongest advocate of that vast Sicilian expedition which was to cripple Sparta and establish a great pan-hellenic empire, but which resulted in utter failure, swallowing up thousands of lives and millions of money. Accused of crime, he escapes to the enemy; and now inspires their most effective movements against Athens. Subsequently mistrusted, he flees to Tissaphernes; he next operates to secure the establishment of an oligarchy at Athens; under the Four Hundred, he effects his recall, and is made general; dismissed for malfeasance, he flees to Pharnabazus in Phrygia; where he was finally assassinated. Many traits of Alcibiades suggest Aaron Burr as a modern parallel. 13. εἰ - ἐποίησ. : G. 221. — συνουστάαν: prolepsis, by which often the subject of a dependent clause is given prominence by making it the object of the principal verb. II. 726. 14. δὴ, *you must know*; a particle which gives to narration or conversation a certain liveliness often quite untranslatable; 'you see,' 'observe,' will usually translate it better than a dozen 'nows' and 'indeeds.' — φιλοτιμ., *ambitious*; βουλομένω shows how. — τε, after the governing verb instead of the inf.; the former may be understood as repeated with καί; two distinct wishes. Cf. προτρέπ. τε III. v. 3, ἃ τε IV. ii. 40; and the principle at I. i. 16. — ζῶντα, predicative part. in the object relation of indirect discourse; so with *verba percipiendi*. Cf. on μωραίνοντας, I. i. 11. — ἡδωνών, *passions*; thus by metonymy. — χρώμ., *influenced, swayed*; represents χρήται of *ov. rect.* 15. ὁρῶντε, joined with αὐτῶ. — φῆ . . . ἐπιθυμ., *shall one say it was because they were enamored of the life of Socrates*. G. 256; H. 720.c. — ὀρέσασθαι, *sought*; the physical notion of 'stretching out,' 'reaching,' transferred to the mind. With this ὄρεγ cf. Eng. 'reach,' Lat. *por-rig-o, reg-io* 'reach of land,' etc. — ἱκαν. λέγ. τ. κ. πράττ., *accomplished orators and politicians*. G. 261.I, n. 1; H. 767. 16. θεοῦ διδόντος = εἰ θεὸς ἐδίδου, *if God had offered*; observe the tentative force ('offer')



of this verb in pres. and impf. G. 200, n. 2 ; 226.1 & 3 ; H. 702 ; 751. — ζῶντα, the predic. part., but does not represent *or. obl.* as ζῶντα § 14 : G. 279.2. — αὐτῶ, *both of them*. — τεθνάναι, *death* ; the state. — δῆλω δ' ἐγενέσθην, *their motives became apparent*. — ἐξ ὧν ἐπραξ. is explained by what follows, ὥς γὰρ κ. τ. λ.

P. 11. 17. σωφρονεῖν, *morals*. — αὐτοὺς δεικν., *set an example* ; τῷ λόγῳ προσβ., *direct by their words* : precept and example, the two recognized means of influence and instruction. On δεικν. cf. ζῶντα § 14, and contrast ζῶντα § 16 : *orat. obliq.* 18. τῶν ἄλλ. ἀνθρ., cf. I. i. 16 and note. — κάκείνω, corresp. to previous καὶ Σακρ. — σωφρονοῦντε represents an impf. ; indir. disc. as above G. 204, n. 1 ; GMT. 16.2. Whence too the opts. after μή : G. 21ξ — ἔστε — συνήστην : G. 239.1 ; GMT. 66.1. — οὐ φοβ., *not because they feared* ; for οὐ, G. 283.4 ; H. 839. — ζημιοῦντο : the plur. is often used with a dual subj. where the notion of duality is not prominent, or, as here, where the act or experience is not distinctively that of the two concerned ; cf. ἤδεσαν § 14, ἑώρων § 16, — *they with others*. G. 135.3, n. 3 ; II. 517. 19. ὁ δίκαιος, *the upright man* ; ὁ σῶφρ., *the virtuous man*. — ἄλλο οὐδέν, to be joined with ἀνεπιστ., as acc. of specif. — οὐχ οὕτω γινώσκω, *not my belief*, or *doctrine* ; cf. IV. viii. 7 ; Cyrop. IV. vi. 9. — ὥσπερ — ποιεῖν : the construction of the simile is controlled by the ὁρῶ ; — by attraction (Küh.), sc. ὁρῶ (Br.).

P. 12. 20. ὥς οὖσαν : acc. absolute, G. 278.2, n. ; GMT. 110.2, n. 1 ; H. 793 : *on the ground that*, etc. — μαρτυρεῖ, denom. fr. μάρτυς, 'a witness,' 'one who remembers' ; ὡς μαρ, cf. Lat. *memor*, etc. — The distich is from Theognis, a Dorian of Megara, 540 B. C. He wrote in the interest of the aristocracy ; the nobles are his ἐσθλοί, and the common people, κακοί. Yet for his respectability and sententious wisdom he was held in high repute in Attica, was studied in the schools, and constantly quoted. 1400 of his elegiac verses are extant ; of which these are 35 and 36. This couplet is put into the mouth of Socrates also in Symp. ii. 4, and by Plato, Meno 95 D. For rhythm, G. 295.5 ; H. 911. — τὸν ἔοντα νόον, *the sense you have*. FROST. — Αὐτὰρ, κ. τ. λ., author unknown. 21. τῶν . . . ἐπῶν. Niceratus (Symp. iii. 5) boasts that he could repeat the entire Iliad and Odyssey, his father having compelled him to learn them when a boy. — λόγων dep. on ληθην, as ἐπῶν on ἐπιλανθ. — ὧν — πάσχα, *those experiences*, or *impulses*. For the

attraction, G. 153, n. 1; H. 810. 22. ἐκκυλισθέντας, figuratively, *plunged headlong*. — πρὶν ἑρᾶν: G. 274; GMT. 106.2. — ἑρασθέντες, tr. *afterwards*.

P. 13. κερδῶν, here *sources of gain*. For incorporation, G. 154; H. 809.3. — νομίζ., causal. 23. πῶς . . . ἐνδέχ., *how then is it not possible*. — ἀσκητὰ, *can be acquired*. — ἐν γὰρ, κ. τ. λ., *for the passions implanted in the same body with the soul ever urge it against restraint*, etc. — πείθουσιν, cf. on δίδωμι § 16 and refs. 24. δὴ, see on § 14; to return to the cases of the two men. — ἐκεῖ. χρῶ. συμμ., *by his assistance*. — μὴ καλῶν, *ignoble*. — φυγῶν: this exile is supposed to have been due to his being an adherent of Alcibiades at the time of the latter's treason. — ἀνομία: the lawlessness of Thessaly was proverbial. ἐκεῖ δὴ πλείστη ἀταξία καὶ ἀκολασία, says Socrates Pl. Crito 53 D. Cf. Dem. Ol. I. 22 — πολλ. κα' σεμν.: our idiom omits the καί which always accompanies πολὺς with another adj. — [κολακ.] probably a gloss; so D., S., Br. 25. ἐπὶ δὲ πᾶσι, if διεφθαρ. be retained (Br.), must be regarded as resumptive, — cf. the previous ἐπὶ's; otherwise (Dind., Sp.), *on top of all this*.

P. 14. ὑπερφάνω, *overbearing*. 26. εἴτα in questions indicates surprise. — ἐπλημμ., *went astray*; fr. πλημμελής, (πλήν, μέλος) 'out of tune.' — τούτου: G. 173.1; H. 577.a. 27. κρίνεται: G. 198; H. 494. — τίς μ. γὰρ, κ. τ. λ., *what instructor upon the flute or lyre*. — ἱκανούς, *proficient*. — εἰν - φανῶσιν: G. 225; GMT. 51. So of the other subjs. 28. εἰ - ἐποίει: cf. on εἰ ἐφάινετο I. i. 5. — σωφρονῶν: G. 279.4. n; H. 798; and cf. on ἀμαρτανόμενα, § 9. — ἔχοι: G. 227.1.

P. 15. 29. Κριτ. μὲν, of Critias 'first,' with no formal δέ following. — Εὐθυδήμου, see at IV. ii. 1. — ἀπέτρεπε, note the tentative force: G. 200, n. 2; H. 702. For sentiment, cf. Symp. ch. viii. 31. ἐξ ὧν δὴ, *hence you see*. — καὶ ἐμίσει, not only lost his esteem, but *even*, etc. — ὥστε καὶ, *even* went so far. — τῶν: G. 169.1; H. 572.a. — νομοθέτης. ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους συγγράψουσι, καθ' οὗς πολιτεύσουσι, Hist. Gr. II. iii. 2. — ἀπεμνημ.: G. 200, n. 5.a; H. 705; gave expression to his hatred in the act detailed. — λόγων τέχνην: omission of article makes general. The enactment was broad and comprehensive enough to include not only the professional teaching of the Sophists, but the less formal methods of Socrates as well.

— ἐπιηράζων, *aiming at*. — τὸ κοινῇ — ἐπιτιμώμενον, *the common charge*; thus in effect classing him with the Sophists, and bringing him under the same stigma of unsound and demoralizing teaching.

εἶναι παρ' αὐτοῖς φασιν ἄμφω τῷ λόγῳ,  
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.  
τούτοιον τὸν ἕτερον τοῖν λόγοιν, τὸν ἥττονα,  
νικᾶν λέγοντά φασι τὰδικώτερα.

At. *Clouds*, 112–115.

Cf. Pl. Ap. 23 D. — οὐδὲ γὰρ, why I, in all my intimacy, never, etc. — φάσκοντ.: G. 279.2; object-part. 32. ἐδήλωσε, impersonal, the subj. a general idea like 'events'; *the sequel showed, made the matter plain*. For use, cf. Cyrop. VII. i. 30. — ἀπέκτεινον, iterative. See on Κριτίας, § 12. — προετρέπ. ἀδικεῖν, *were involving in acts of crime*. Cf. Pl. Ap. 32 C; οἷα δὲ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέταττον, βουλόμενοι ὥς πλείστους ἀναπλῆσαι αἰτιῶν. — εἰπέ πον, *let drop the remark*; or *said, I presume*.

P. 16. αἰσχύνεται, the retention of the *or. rect.* in this clause makes emphatic the personal application of the moral. 33. ἀπειπ.: note from Lex. the various meanings of ἀπόφημι. — μὴ διαλέγεσθαι: G. 283.6; H. 838. — τῷ δ', *and they*. The art. with δέ is used as a demonstrative, always marking a change of verbal subject: G. 143.1, n. 2; H. 525.a(γ). 34. λάθω — παρανομ., *unwittingly transgress*; 'my breaking the law escape me,' cf. on δ ἁμαρτ. § 9. G. 279.4; H. 801. — τὴν τῶν, with definite reference to λόγ. τέχ. above, — perhaps contemptuous, *this art.* — σὺν τ. ὀρθ. λεγομ., *from its connection with sound doctrine*. 'It can hardly be that you intend to prohibit sound doctrine; and if it is because of unsound and fallacious discoursing, you now put your injunction upon me, I want to know it, that I may simply redouble my efforts to seek the truth.' — 35. τάδε, *these directions*; cf. on τοιαῦτα I. i. 11. — ἀμφίβ., *ambiguity*, (ἀμφί, βάλλω, 'uncertain-striking'). — ὥς — ποιῶ, *in the matter, that I*, etc. For ὥς see on i. 1. Dind. rejects ὥς . . . προηγορευμένα, regarding this construction unparalleled. Schenkl then proposes ἀμφίβολα. How Socrates regarded the unrighteous mandates of the Thirty may be seen from the references at § 37, below. — ὀρίσατε, *define*, (fr. ὄρος, 'bound'; cf. *finis, definitio*).

P. 17. ὥς . . . οὐσί, *because they have not yet attained to years*

of discretion. For *ὥς* see refs. at I. i. 4. — διαλέγου: G. 254; H. 723.a. 36. *ὦνῶμαι, πωλῆ, wish to buy, offer for sale*; so from force of the tense. Two protases: GMT. 55.1. — *ἔρωμαι*: G. 256; H. 720.c. — *πῶς ἔχει, all about a matter*; see on *ὥς εἶχον* § 38 below. — *τὰ πλεῖστα, the greatest number of questions*. — *ἐάν, provided*; a second and subordinate protasis, not an indir. quest., which is always introduced by *εἰ*. 37. *δεήσει*, observe the sarcasm in the assumed politeness of such a form of command. — *κατατετριῖφ. διαθρυλ., worn out, harped upon*. Socrates was wont in his discourses to draw illustrations from all the common occupations of life; cf. IV. ii. 6, 25; iv. 5, etc. — *τῶν ἐπομ., the lessons I draw from these*. — *τοῦ τε δικαίου, κ. τ. λ., appositive to τ. ἐπομ.* — *Ναὶ μὰ Δί', κ. τ. λ., aye, and the herdsmen too*. — *φυλάττου ὅπως*. G. 217, n. 1; GMT. 45. For the effect of such a threat upon Socrates, cf. Pl. Ap. 29 C D; also the incident at 32 C D. Socrates with four others was ordered to seize the person of Leon for execution: *ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν οὕτως ἰσχυρὰ οὖσα, ὥστε ἀδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ μὲν τέτταρες ᾤχοντο εἰς Σαλαμίνα καὶ ἡγαγον Λέοντα, ἐγὼ δὲ ᾤχόμεν ἀπιὼν οἴκαδε*. 38. *ὥς εἶχον, on what terms they were*. *To be of state or condition* is regularly expressed by *ἔχω* and any adverb descriptive of the state. 39. *φαίην – μηδενὶ μηδεμίαν*. *οὐ* with its compounds is the proper negative of the inf. in indir. disc. There was an increasing tendency in later and post-classic Greek to use *μή* everywhere, premonitions of which appear even in Xen.; thus sometimes after the common verbs of saying and thinking. The tendency seems to have been one toward emphatic utterance, hence quite natural the use in stating one's own opinion or theory, as here. Cf. *οἶμαι μή – τυχεῖν*, § 41 below. G. 283.3. For discussion of the subject see article of Prof. Gildersleeve, "Encroachments of *μή* on *οὐ* in later Greek," Am. Jour. of Philol., vol. i. No. I. — *ὠμιλῃσ., ὠμιλεῖτ., observe the force of tense*.

P. 18. *ὠρμηκότε, because they had conceived designs*. 40. *Ἀλκιβιάδην*, instead of the more common personal construction *Ἀλκιβιάδης λέγ.* Cf. H. 777. — *προστάτη*, not an official position, but the recognized leader of the *δῆμος*. — *τοιιάδε διαλεχ., had a conversation like this*. 41. *ἔχouis ἄν*: the potential opt., with its implied protasis, makes a more polite question, or a milder statement. G. 226.2 b, n. 1; H. 722.5. — *μή – τυχεῖν*: *μή* instead of *οὐ*, as stat-

ing a theory; see on § 39. — πρὸς τ. θεῶν, *I beg you*. 42. οὐδέν τι, adverbial. — τὸ πλῆθος . . . ἔγραψε, taking the case of democratic Athens. — νομίσαν, with πλῆθος ἔγραψε implied. 43. ἐάν, *suppose*. — γράψωσι, *enact*; so throughout. — τὸ κρατοῦν, *the dominant power*. See GMT. 108.2, rem.; G. 276.2; H. 786.a. — ὅσα — γράφει, — καλεῖται: the case hypothesized in the previous sent. is referred to as an actual particular case in point; hence indic. protasis. Cf. GMT. 62, n. 1; G. 233, n. 1. So of the succeeding indic. prots., §§ 44-45.

P. 19. 44. ἀνατίθ. — τὸ κ. τ. λ., *I retract my statement that*; cf. on τὸ πεισθ., § 1. ἀνατίθ., 'put back,' — a checker-player's term; cf. Pl. Hipp. 229 E. 45. ἄρα — ἂν εἴη, *accordingly — would be*, i. e., to carry out your principles: G. 227.1; GMT. 54.1.a. 46. μάλα τοι: Dind., Sp., Br., connect with δεινολ; Küh. takes as answer of assent. Both are possible; the latter seems preferable here: *exactly so*, or with implied commendation, *pretty well done!* — ἡμεῖς, *we used*, i. e., he and his companions; others, the modest 'we,' *I myself used*. — ἐσοφίῳ, *debate*. — συνεγεγόμεν: G. 251.2; GMT. 83.1; H. b. at 721.1. — δειν. σταντοῦ, *at your best*: G. 168, last ex.; H. 559.a, end. 47. ἐπεὶ — τάχιστα, *as soon as*. — οὔτε — τε, *nec — et*. — ἄλλως, the use of this word in the first clause always makes the succeeding statement prominent and emphatic. — προσέλθοιεν: G. 225.

P. 20. ἐλεγχόμεν: G. 279.1. 48. Κρίτων, κ. τ. λ. For Crito, see at II. ix. 1; Chaerephon and Chaerecrates, at II. iii. 1; Hermogenes, at II. x. 3. Cebes and Simmias came from Thebes to attend Socrates; cf. III. xi. 17. Phaedondas was likewise a Theban. 49. κατήγορος, see at § 9. Aristophanes in the Clouds (423 B.C.) is doubtless responsible for starting or giving currency to most of the following perversions and slanders, §§ 49-55. — προπηλ., lit. 'pelt with mud,' hence, *treat with indignity*. — παρανοίας: G. 173.2; H. 577.b. — ἐλόντι . . . δῆσαι. Cf. Clouds, 844 ff., where Pheidippides, amazed at the sudden change in the beliefs and in the demeanor of his worthy parent after initiation into the Socratic mysteries, exclaims:

οἱμοι, τί δράσω παραφρονοῦντος τοῦ πατρός;  
 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,  
 ἢ τοῖς σοροπηγοῖς τήν μανίαν αὐτοῦ φράσω;

*Dear me, what shall I do? my father's out of his head. To the court and prove insanity, or notify the coffin-makers of his delirium —* τεκμηρίω, pred., as authority. 50. δεδέσθαι, held in confinement. — τί διαφέρει κ. τ. λ., cf. III. ix. 6. — αὐτοῖς, depends on συμφερόντως.

P. 21. 51. παρὰ, in the esteem of. 52. ὥς — ὄφελος, sc. ἐστί. — ἀναπέθ., means. — μνημοῦ, gen. of price. — πρὸς αὐτόν, Dind., Sp.; Br. ἐαυτόν. Sense of either is good. 53. οἶδα μὲν: this μὲν, general opinion to the contrary, corresponds to ἔλεγε δὲ of § 54. The first of correlative particles would seem sometimes in *or. obliq.* to be attracted from the dependent clause, where its force is really felt, to the principal verb. Cf. βουλομ. τε, § 13; and for single particles, ἔφη γε, § 12, and ἄν after δοκεῖν and *verba sent.* generally. — τὸ σῶμα, κ. τ. λ., they at once remove and bury out of sight the body of their nearest kinsman. 54. ζῶν, whilst alive. — ἐαυτοῦ, κ. τ. λ.: with the text as it stands, we may first rightfully assume from position and sense that the relative explanatory clause, δ . . . φιλεῖ, pertains to ἐαυτοῦ and not σώματος, and then take ἐαυτοῦ with ἀφαίρει and τ. σώμ. as part. gen. with ὅ τι: *from himself, a thing of which a man is especially tender*, etc. II. 522. Dind. with this general idea suggests to read ἐαυτοῦ δν (unnecessarily) and to omit τοῦ σώμ.; but Br. thus: ὅ τι ἂν τοῦ σώματος, δ ἐαυτοῦ πάντ. μάλ. φιλεῖ, ἄχρ. ᾗ, κ. τ. λ. — παρέχει, sc. ἀφαίρειν. — σιᾶλον, *phlegm*.

P. 22. 55. ὥς, augmentative use: II. 664. — ὅπως — ἀμελή, — πειράται: G. 217, n. 1. — τῷ οἴκ. εἶναι, to his relationship. 56. ποιητῶν. The poets, especially the older ones as Homer and Hesiod, were regarded authorities in theology and morals, and were so revered. Homer's writings may not inaptly be termed the Greek Scriptures. — Ἔργον δ' οὐδέν, from the Works and Days, 311; originally of the occupations of the farmer simply. οὐδέν belongs to ἔργον, hence the misinterpretation; no kind of farm-work was meant. — ὥς, to the effect that. 57. ἐπεὶ διομολογ.: G. 233; GMT. 62. — τὸ μὲν ἐργάτην εἶναι, subj. of the foll. εἶναι.

P. 23. 58. ὁ κατήγ., see at § 9. — ὅτι Ὀδυσσ.: fr. Iliad B 188 ff., 198 ff., where Ulysses is quelling a panic. — κιχείη: G. 233. — ἐρητύσασκε: G. 119.10; H. 410 D. — ὡς: G. 29, n. 1; H. 104.a. — βοόωντα: G. 120.1.b; H. 370 D.a. — σέο, Epic for σοῦ: G. 79.1, n. 2; H. 233 D. 59. ἐαυτὸν, κ. τ. λ.: on Socrates' worldly



estate, see at § 1. — ἄλλως τ', and especially, like διαφερόντως; but not the same, ἄλλως τε καί, as at II. vi. 30. 60. δημοτικὸς, *popularis*, 'the workingman's friend.' — ξένους, like Cebes and others, see at § 48. — τῶν: G. 170.2; H. 574.ε. — ὧν τινες. According to Diog. L. II. 65, Aristippus of Cyrene was the first of the companions of Socrates to demand pay for his instructions.

P. 24. 61. καὶ πρὸς τ. ἄ. ἄνθρ., 'reaching even to the world at large'; tr. *with*, etc. — Λίχας . . ὀνομαστός, so Plutarch relates, Cim. 10. — γυμνοπαίδαις, a festival in which disrobed youth sung and danced about the temple of Ἀπόλλων Καρνεῖος, in memory of the Spartans who fell in the victorious combat at Thyrea. G. 189; H. 613. — τὰ μέγ. — ὠφέλ., *imparted the greatest benefits*. — ποιῶν, pres. with notion of habitual action concomitant with ἀπέπεμπεν. 62. ἐμοὶ μὲν δὴ, reverts to i. 1; the μὲν again marking, perhaps, this preceding discussion as antithetical to what follows from iii. 1. on. — καὶ — δέ, the latter is the connective; cf. at i. 3. — κλέπτων, κ. τ. λ., *robber, sneak-thief, cut-purse, burglar*, etc. — τοῦτοις, i. e., these *crimes*; sums up, as ταιᾶντα in I. i. 7, 9. — θάνατός, without the article, abstract idea; subj. of ἐστίν. — πάντων ἄνθρ.: gen. of distinction, H. 586.ε; G. 168. 63. πολέμου κακῶς συμβάντος: *of the disastrous issue of a campaign*. The part. here may be termed predicative in an object, oblique case relation; lit., 'of a war's turning out badly.' The part. contains the leading idea; it is analogous then to the subject relation as explained at § 9, wh. see — or to the object relation in phrases like τοὺς πολεμίους πελάζοντας εἶδεν, *he witnessed the enemy's approach*, — or as with prepositions, μετὰ Σόλωνα οἰχόμενον, *after Solon's departure*. Compare G. 279 throughout, where all such uses might find place and easy classification; see, likewise, GMT. 108.2, n. 4.6. The same constructions occur in English: cf. examples adduced by Mätzner (Eng. Gramm.) who uses the term Predicative for this class of participle, as does also Curtius in his Gr. Grammar. The predicating element of the participle is more prominent than in its adjective (and thence substantive) use, the Attributive participle (G. 276; H. 785-6), or in its adverbial use (like an adjective in predicate position), the Circumstantial, or Appositive, as Curtius calls it (G. 277; H. 788-9. Like the infinitive the Predicative participle is used for *oratio obliqua*, chiefly with *verba percipiendi* (G. 280), — as object in the ordinary active construction, as subject with passives and in



transitives. It is far better thus to classify the various relations of the Predicative participle into 'subject,' 'object' ('simple,' and 'indir. disc.),' etc., rather than huddle them together under the general term, supplementary. So Goodwin does practically, lacking only a convenient nomenclature 64 ἔνοχος εἶη, *be held by*.

P. 25. δς, *a man who*. Such a relative sentence is often used to introduce an explanatory statement with considerable emphasis and emotion, as with surprise, indignation, disgust, etc. Cf. οἶ, κ. τ. λ., in II. i. 31, III. v. 15, 16. — εὖ οἰκοῦσι, intransitive, *prosper*. Ch. 3. 1. ὥς δὲ δῆ, *to show that as a matter of fact*. Xenophon thus formally (ὥς) introduces his own proposition as opposed (δὲ) to the indictment: Socrates was not criminal and exerted no evil influence, but rather was a power for good both in life and doctrine. For the δὲ, see on μὲν i. 1, and at ii. 62; καί is *even*. δὲ δῆ is common to introduce a new subject, where a μὲν δῆ or μὲν οὖν thus precedes. — διαμνημ.: G. 232.3; GMT. 61.3. — τὰ μὲν τοίνυν πρ. τ. θ.: the interjected τοίνυν marks the transition to the argument; μὲν corresp. to δὲ at § 5, τὰ belonging to the phrase π. τ. θεοῦς: *in the first place, then, in his relations to the Gods*. — Πυθία, the Delphic priestess. — προγόνων, not their immediate, but their remote, more or less mythical ancestors. — ἦ τε: τε corresp. to τε after Σωκρ.; for position see on i. 16. — νόμῳ πόλεως, *state-law*. Cf. IV. iii. 16. — περιέργ. κ. ματαί., *overzealous and wasting their effort*.

P. 26. 2. ὥς, see on ii. 20. For sentiment cf. Pl. Alc. II., where (143 A) is quoted from an old poet:

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνέγκτοις  
ἄμμι δίδου, τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλέξειν.

— οὐδὲν διάφ. — εὖχ., κ. τ. λ.: the idea is, — prayed in no different spirit, considering the uncertainties and dangers attaching to such possessions, than if they should stake their interests upon the cast of a die or the issue of a battle. Cf. IV. ii. 34–36. — εὖχονται: G. 226.4, n. 1; GMT. 53, n. 2. 3. πολλῶν καὶ μεγ.: cf. on ii. 24. — καλῶς ἔχειν, apodosis of the privative form, ἂν omitted on the principle of G. 222, n. 2; GMT. 49.2, n. 3.a. — ἂν — εἶναι κεχαρ., sc. εἰ ἔχαιρον. — Καδδύναμιν, for κατὰ δύν. From Hesiod, Works and Days, 336. 4. εἰ — δόξειεν, past general condition (G. 225), with ἂν ἐπέισθη, an apodosis of the privative form (G. 222), really implying εἰ τις αὐτὸν ἔπειθεν, *if any one had tried to persuade him*;

which protasis is found in the second member of the comparison with its apodosis suppressed. Cf. G. 227.1; GMT. 54. — *ἐπείθεν*, impf. to express continued past action (G 222); with tentative force.

P. 27. βλέποντος: GMT. 108.2, n. 2; II 786; G. 276.2. — ἄλλων: G. 173.2, n.; H. 583. — παρὰ τ. ἀνθρ., cf. on ii. 51. 5. εἰ μὴ τι, κ. τ. λ., *unless fate were against him*. Cf. Symp. viii. 43: *ἦν μὴ θεὸς βλάβη*. — οὐκ οἶδ' εἰ, *I question whether*. — ἐργάζ., *work for*, 'earn by labor.' — ἐπὶ τοῦτο, i. e., *to table*. 6. ὥστε φυλάξ, G. 266.2, n. 5; GMT. 98.2, n. 2; τοῦτο represents the result clause, cf. τοιαῦτα i.7. and at i.9. — τὸ ὑπὲρ τ. κ. ἐμπ., *indulging to excess*. — τὰ πείθοντα, i. e., *attractive dishes, etc.* 7. Κίρκην, who beguiled and enchanted the companions of Ulysses. See Od. κ 229 ff. — ὑποθημ., Ionic for συμβουλῇ. — ἀποσχ. τὸ - ἄπτεσθ.: G. 263.2; and cf. Pl. Rep. 354 B: οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν.

P. 28. 8. *ἐπαίξεν ἅμα σπουδάζων*, *half in jest, half in earnest*; with serious purpose beneath the wit. — Κριτόβ.: see also Oecon. ii. 7. In Symp. iv. 12, Cleinias, an own cousin of Alcibiades, is represented as the favorite of Critobulus. — ἐφίλησε, *kissed*. 9. εἰς μαχ. κυβ.: for description see Symp. ii. 11; vii. 3. — εἰς πῦρ, proverbial; Critobulus himself says, Symp. iv. 16; ἐγὼ - μετὰ Κλεινίου κἂν διὰ πυρὸς ἰόην.

P. 29. 12. τοῦ φρονεῖν ἐξίστησι, *sets them crazy*. 13. ἀπειναντίσαι, *take a year abroad*.

P. 30. 15. Dindorf omits as spurious. Ch. 4. 1. εἰ - νομίζ., - σκεψ. - δοκιμαζ.: G. 221; GMT. 49.1. — τεκμαιρ., *from their own conjecture*. There is, however, the clever suggestion of οἶδ' . . . λέγ. for ὥς . . . λέγ.; i. e., *τεκμαιρόμ. τούτοις ᾧ . . . λέγουσι*, — the part. then referring to τινες. — σκεψάμ. - δοκιμαζ., *let them first consider . . . and then judge*. The temporal part. used simply to subordinate one predication to another, partakes of the nature of the latter, whether that be statement, condition, or command, as here; whence μὴ μόνον, not οὐ. — ᾧ - ἐρωτῶν, *by what questioning*: the pronoun is cogn. obj.; the part. has οἰομέν. as its direct personal obj.: G. 164, n. 3; H. 555. — κολαστ. ἕνεκα, *in order to rebuke them*. — ἤλεγχεν: for illustration of the Socratic *Elenchus* see IV. ii. — ᾧ - λέγων, as above, *in what conversation*. 2. ᾧ . . . διαλεγ., *a conversation I once heard on the deity*: ᾧ as above, and the part. is predicative, not temporal: G. 279.2. — τὸ δαιμόνιον,

God as he manifests himself to men, as contrasted with τὸ θεῖον § 18, God in his essence. — Ἀριστόδ., mentioned by Plato Symp. 173 B; he became a most devoted adherent of Socrates. — The following argument for the divine existence and benevolence thus brought by Socrates into philosophy for the first time, is identical in spirit with that in Paley's famous work on Natural Theology and other similar treatises of modern times. — ἔστιν οὕστ.: G. 152, n. 2; H. 812.

P. 31. τεθαύμ., *do you admire*; perf., i. e., 'have you admiration.' — ἐπὶ σοφίᾳ, *for genius*. 3. καὶ ὅς - ἔφη: ὅς in this phrase and in the similar ἧ δ' ὅς preserves its primitive demonstrative force; ὅς everywhere else became relative. — ἐπὶ - ἐπῶν ποιή., *in epic composition, or poetry*. — Μελανιππ., κ. τ. λ. There were two poets of the name of M., both from Melos. The reference here is probably to the grandson, a contemporary of Socrates. SOPHOCLES, 495-405 B. C., the most finished and, on the whole, the greatest of the Greek tragic poets. His productions from first to last were received with highest favor. POLYCLETUS, of Sicyon, flourished about 430 B. C., and was a contemporary and rival of Phidias. ZEUXIS with Parrhasius (see III. x. 1) represented the highest development of the art of painting among the Greeks. — ἀνδριαντοπ.: ἀνδριαντ- = a diminutive stem from that of ἀνὴρ; 'a statue,' the figure of a man — less than man, though colossal. 4. εἶδωλα, also dimin. of εἶδος, notion of contempt here, *mere images*. — εἴπερ γε, *if - really, if it be true that*. — τῶν δὲ . . . ἐστὶ, *of those things which present no indication for what end they exist*. For ἐχ., see at i. 38. — μὲν = μήν. 5. ὁ ἐξ ἁρ. ποιῶν, *the Creator*. — δι' ὧν, *the organs through which*. — ἕκαστα, cognate, *each perception*; i. e., each separate sense. — διὰ στόμ., *to the taste*; for omission of art. and force see on γαστρὸς, ii. 1. — ἐνεργ.: G. 104, n. 2; H. 312, rem. a. 6. τόδε, subj. of δοκεῖ, and τὸ with the succeeding infs. appositive. — τὸ refers to θυρῶσαι, and to ἐμφύσαι and ἀπογεῖσ. likewise; omit it in translation and render the infs. as verbal nouns. — βλεφ. - θυρ., 'dooring it with eyelids,' would be literal; factitive verb from θύρα, 'door.' — ἀπογεῖσ. is similar, 'to make eaves.' Cf. Aristot. De Part. Anim. ii. 15: οἱ μὲν ὀφρύες τῶν καταβαινόντων ὑγρῶν (χάριν εἰσὶν) ὅπως ἀποστέγωσιν οἶον ἀπογεῖσ. σωμα τῶν ἀπὸ τῆς κεφαλῆς ὑγρῶν. — ὡς ἄν: G. 216. I, n. 2; GMT 44. I, n. 2. — ἡθμόν, *as a screen*.

P. 32. οἷους τέμν.: G. 261.1; GMT. 93.1, n. 1; H. 814. — δεξαμ-  
 λεαίν., *to receive the food from them and masticate it*; λεαίνειν, *to*  
*make λείος, 'fine,' 'smooth.'* — τὰ ἀποχωρ., 'that which passes  
 off; the fæces, the waste. — ταῦτα οὕτω, κ. τ. λ., *these things wrought*  
*with such forethought, can you be in doubt whether they proceed*  
*from chance or from intelligence?* 7. οὕτω γε σκοπ., *to one looking*  
*at it in that aspect*; for γε, i. 10. — ἐμφῦσαι ἔρωτα, κ. τ. λ. Soc-  
 rates here adduces three of the most primary and fundamental  
 appetences in the animal soul. Cf. M'Cosh, *The Emotions*, ch 1. —  
 'Ἀμέλει, first an impr. use, 'feel no concern'; whence familiarly,  
 'to be sure'; cf. IV. iv. 6. — βουλευσ., *some one who has designed*, —  
 by these means to secure the propagation and preservation of life.  
 8. Σὺ δὲ σταντ., κ. τ. λ., *you believe you possess intelligence?* Arist.  
 bids him assume that and go on. Dind., however, rejects ἔρωτα.  
 ἀποκρ. — σταντὸν: H. 775.b. — καὶ τ. εἰδ., *and that too, although*  
*you are aware.* — νοῦν δὲ μόνον: 'you know you have but a small  
 fraction of those material elements which go to make up a man,' —  
*but intellect alone then, having no existence elsewhere, you think that*  
*you by some lucky chance have seized upon; and this vast universe is*  
*so harmoniously ordered, you think, without any interference of intel-*  
*ligence?* Cic. *De Nat. De.* II. vi. 13: *Unde enim hanc (mentem)*  
*homo arripuit? ut ait apud Xenophontem Socrates.* III. xi. 26: *At*  
*enim quaerit apud Xenophontem Socrates, unde animum arripueri-*  
*mus, si nullus fuerit in mundo.* Plato uses the same argument,  
*Philebus*, 30 A.

P. 33. 9. Μὰ Δί', *I cannot*; καὶ ταῦτα . . . ἔχειν is paren-  
 thetical, and this answers the question ἄλλοθε δὲ . . . εἶναι. —  
 τοὺς κυρ., *the directors, the personal agents*; the idea being of person-  
 ality. — οὐδὲ γὰρ, *why, no more*; γὰρ, 'you do not, for': H. 870.a.  
 This use of γὰρ can always be nicely rendered by our 'why,' which  
 often implies the same sort of slight ellipsis. — κατά γε τοῦτο, *on*  
*that principle*; cf. οὕτω γε, § 7, and for position, i. 16. 10. ἐκείνο,  
 cf. at i. 10. — ἡ ὥς: G. 266.2, n. 4.a; GMT. 97, n. 4. — ὅσῳ μεγ.  
 ἀξ., *the more exalted he is and deigns*; sc. ὅν. — αὐτό, acc. 11. εἰ  
 νομίξ., *if I should come to believe.* — "Ἐπειτ', like εἰτα ii. 26. — οἶ,  
 see on δς, ii. 64. — ὀρθότης: G. 129.7; H. 464.a. — [καὶ . . .  
 ἐνεπ.]: probably an interpolation; Br. Sp. bracket, Dd. omits, Küh-  
 ner's κακοπαθεῖν οἷς . . . ἐνεπ., is unsatisfactory. — ἔπειτα, see on  
 εἰτα ii. 1. — ἔρπετ., usually poetic for ζῆα; here with notion of

'prone animals.' 12. καὶ μὴν, see on i. 10; the bearing of the new point is on Ἐπειτ. . . . φροντ. of course.

P. 34. ἀρθροῦν, *articulate*. — σημαίν., of same constr. as ἀρθρ.; the tongue is loosely represented as doing what more precisely is the act of the personal, intelligent agent, — hence follow not unnaturally ἀλλήλ. and βουλόμ. — [τὸ δὲ . . . παρέχ.]. Dind., Sp., Br., bracket; a very evident interpolation. 13. κρατίστ., *superior*; note as pred.; G. 138, rem. — πρῶτα μὲν, *especially*. — θεῶν - ἥσθ. ὅτι εἰσί: prolepsis, see on ii. 13. — φύλον - θεραπ.: in its individuals, hence the plur.; cf. G. 135.3; H. 514.a. — ψύχῃ, *cold*; plur as abstract. 14. φύσει, *by nature*. — ἂν ἔχ. . . . ἐδύν. ἂν, *neither would a being having an ox's body and man's intellect be able*: an imaginary case, G. 222. On second ἂν, cf. G. 212.2; GMT. 42.3, n. 1. — ἐβούλ.: G. 235.2 & n. — ὅσα - ἔχ. - οὐδ. ἔχ.: G. 232.1; referring to an actual case, as for instance the monkey tribes. — ὅταν τί: the interrogative in a subordinate clause; cf. H. 826.δ.

P. 35. 15. συμβούλους, with allusion to the special favors (τὸ δαιμόνιον) Socrates was supposed to enjoy, — instead of the impersonal συμβουλᾶς. Cf. IV. iii. 12. — Ἀθην. — Ἐλλ. — πᾶσιν ἀνθρ.: notice the climax. — τέρατα: cf. the ἀπαξ λεγόμεν. τείρεα II. 2.485, (ῥ(σ)τερ), ἀστῆρ, etc.; 'celestial portents.' — μόνον σὲ ἑξαίρ., *making a single exception in your case*. 16. τὰ πολυχρ. κ. σοφ., *those human institutions representing the longest experience and the largest wisdom*. — φρονιμ. cf. the word at ii. 35. 17. ἔφη, *he continued*. — καὶ ὁ σὸς νοῦς - καὶ τῇν . . . φρόν.: cf. on τε - τε, i. 14. — καὶ μὴ: join negative with sentence following, which has two members (μὲν - δὲ, cf. ii. 9); cf. οὐ at i. 3. — σὸν, made the special point of the antithesis by the position of μὲν; so of σῇν. 18. ἦν - λαμβάνης, - γνώση: G. 223; GMT. 50.1; the rest of the sent. is parenthetical or subordinate. — συμβουλευόμενος, *seeking advice, consulting men*.

P. 36. τὸ θεῖον, *the Godhead, the divine nature*. 19. μὲν οὖν concludes this subject, and δὲ δὴ v. 1. introduces a new one; cf. on iii. 1. — ὀρῶντο: G. 233. — ἡγήσαιντο, *because they would think*, i. e., one would naturally suppose so; for the opt., GMT. 81.2; G. 250, n. — ὧν πράττ. - διαλαθ.: G. 232.4. Ch. 5. 1. δὲ δὴ, see on μὲν οὖν iv. 19. — ἐπισκεψ.: G. 253; H. 720 a — εἰς ταύτην, join with προυβίβ.: *whether he exerted any influence in that*

*direction.* — ὄντιν' = εἴ τινα: G. 232.4; GMT. 61.4. — σῶσαι: G. 260.1, n. 1; GMT. 92.1, rem. 1. 2. παιδεύσαι: G. 265; GMT. 97.

P. 37. ταμεία, 'storehouses,' *stores*. Cf. Equesti. iv. 1. — ἔργων, *labors of the field*; used of agricultural operations, cf. on ii. 56. — ἀγοραστήν, 'marketer,' *purveyor*: G. 129.2.b; H. 459. 3 εἰ - δεξ. ἄν: G. 227.1, n.; GMT. 50.2, n. 2.a. — αὐτόν, *one's self*. — γενέσθ.: GMT. 46, n. 8.b. 5. ἰκετεύειν, depends on a δέιν or χρῆναι inferred from εὐκτόν; or on δοκεῖ in the sense 'seem good.' BREIT. For the former, cf. Pl. Crito 51 C, ποιητέον ἃ ἂν κελεύῃ ἡ πόλις - ἢ πείθειν αὐτήν ἢ τὸ δίκαιον πέφυκε. Dind. emends to ἰκετεύεον.

P. 38. σωθείη, i. e., escape a wretched lot, — by securing masters who would treat him kindly. 6. παρὰ τ. τυχ., *from any one who comes along*; cf. ii. 6, and for the phrase, i. 14. — οὐδεμ. ἦττον, *litotes*. Ch. 6. 1. αὐτοῦ, to be taken with ἃ - διαλέχθη: *that conversation of his which*, etc. — Ἀντιφῶν. He discoursed on politics, and on mathematics, astronomy, etc.; distinct from the more famous orator of that name. — αὐτοῦ, separative gen. 2. ἀπολελαυκ., *to have enjoyment*; ironical. — διαιτώμ. μέν., *would endure to live*. G. 279.1. — ἱμάτιον, ἀχίτων. The former, the outer garment, corresponding to the Roman *toga*, was the essential article of dress; without it, though having on the χιτῶν, a man was γυμνός, 'stripped,' but with it he was regarded as perfectly dressed. Perhaps, as some think, Socrates omitted the outer (ἐπενδύτης), but wore an inner (ὑπενδύτης) χιτῶν. — ἀνυπόδ.: in contemptuous contrast with the luxurious Sophists, rather than as implying a distinct reproach in a custom common enough and affected by many of the more ascetic philosophers. Cf. Ar. Clouds, 103. How Socrates, barefooted and in the simple dress described, with wonderful hardihood endured the rigors of a Thracian winter at the siege of Potidaea, is told in Pl. Symp. 220 A B. Also, *id.* 174 A, how on a festive occasion somewhat to the surprise of his friends he could get himself up in better style, — ἵνα καλὸς παρὰ καλὸν ἴω, 'in fine attire to go to a fine man's house.' 3. κτωμέν - κекτημ., 'getter' - 'possessor.'

P. 39. 4. ἂν ἐλίσθαι = ἔλοιо ἂν of *or. rect.* — βίου, see refs. on αὐτῶν i. 12. 5. τοῖς μὲν λαμβ. - ἐμολ δὲ, strongly antithetical but making one idea; cf. on ii. 9. Cf. ii. 6. — ὡς - διαιτήμ. sc



δύνα; acc. absolute. — πορίσασθαι: G. 261.2; GMT. 93.2. — σπαν. τ. κ. πολυτ., *more rare and costly*. — τοῦ μὴ παρ., *not at command*. 6. οἶσθ' . . . ἕνεκα . . . ὅπως, κ. τ. λ.: 'you understand why in general men use sandals and vary their clothing; see how little I am affected by such considerations.' — ἐμὲ, the emphatic form, as ἐμοῦ, § 5. G. 144.1.n; H. 232. — του = τινός. — μένοντα: G. 280. — ἔνδον, *in doors, at home*. — ὅπου: Sp. and Dind. change to ὅποι; but the Greeks seem to have used 'where' for 'whither' quite as in English, — a looseness not permissible in German, *wo* for *wohin*.

P. 40. 7. σώματι, take with καρτερεῖν, as instr. dat. — ἀέλ, *under all circumstances*. — μελετῶντα, *making it my practice*. 8. τοῦ - δουλεύειν, with αἰτιώτ.: G. 180.1; H. 584. — ἐν χρείᾳ, *in the enjoyment*. — οὐκ εὐφρ., *are not happy*. — καλῶς προχωρ.; *is prospering*. 9. ἀμείνους, pred. adj., G. 138, rem.: 'getting his friends better.' — [ἐγὼ . . . νομίζ.]: the ταῦτα intended to refer to the ὅσῃν . . . κτᾶσθαι clause; interpolated from IV. viii. 6, 7, wh. see. — ἐὰν δὲ δῇ, *let us suppose*. — στρατεύοιτο, *endure army life*. — ἐντυχ. as πορίσ. at § 5. 10. ἔοικας - οἶομ., 'you seem like one supposing,' *you seem to imagine*; a common idiom. — τρυφήν κ. πολυτ., *luxury and expensive living*.

P. 41. 11. μὴ ὅτι, 'let me not say,' 'not to say'; in neg. sents. tr. by *not only not*. Cf. οὐχ ὅτι, as II. ix. 8. 12. εἰ καὶ, - καὶ ταύτης, *if as well - for that too*. 13. παρ' ἡμῖν, 'with us,' *apud nos*; with νομίζ., = *we hold*. — διατίθασθαι, subj. of εἶναι; *dispose of*, in the mercantile sense, 'expose for sale.' — σοφιστὰς, makes prominent the ordinary bad sense of the term. — ἔχῃ, *understand*; cf. ἔχ. II. ii. 6, III. x. 1. — ὥσπερ, κ. τ. λ., cf. Pl. Lys. 211 E.

P. 42. 14. συνίστημι, *introduce them*. Cf. IV. vii. 1. — ἀνελίσσων, 'unrolling,' *turn the pages*, say. Cf. Symp. iv. 27. 15. ἤγοιτο: G. 241.3; GMT. 68. 3. — εἴπερ ἐπίστω., *if he understood politics so well*. Ch. 7. 1. ἀλαζονείας: Xen. in Cyrop. II. ii. 12: ὁ μὲν γὰρ ἀλαζῶν ἔμοιγε δοκεῖ ὄνομα κείσθαι ἐπὶ τοῖς προσποιουμένοις καὶ πλουσιωτέροις εἶναι ἢ εἰς καὶ ἀνδρειοτέροις καὶ ποιήσειν αὐτὸν μὴ ἱκανοὶ εἰσιν ὑπισχνουμένοις, καὶ ταῦτα φανεροῖς γινόμενοις, ὅτι τοῦ λαβεῖν τι ἕνεκα καὶ κερδᾶναι ποιοῦσι. — ὥς . . . βούλοιο: cf. II. vi. 39.

P. 43. 2. τὰ ἔξω, *the externals*. — ἔπειτα, like εἴτα, cf. ii. 1 — ἄνθρ. ἀλαζ., *a fraud*; 'a wanderer' (fr. ἄλη), hence 'vagabond,



'adventurer,' 'pretender,' etc. 3. ὡς δ' αὐτως, cf. ὡσαύτως δέ, § 4. — ἀπαλλάξ, *would come off*. Cf. the word at III. xiii. 6. 4. δοκεῖν, *pretence to wealth*, etc. 5. τοιάδε διαλεγ., *by such instruction as this*; instead of the normal τοιαῦτα.

BOOK II. Ch. I. 1. ἐδόκει . . . πόνου. Dind. deems this and the last sentence of the preceding chapter spurious, added when the division of the work into books was made. τοιάδε there is passable; hardly so τοιαῦτα here. Cobet supposes these pronouns to have changed places. If retained, γνοὺς γὰρ is demanded, — which Br. writes; for an appositive or explanatory, and not an adversative, sequence would be required. πρὸς ἐπιθυμίαν, at least, cannot pass; note the last three genitives. Br. and Sp. bracket. πρὸς τὰ τοιαῦτα in the following sentence would go out on Dind.'s theory. — Ἀρίστιπ., a disciple of Socrates, and later founder of the Cyrenaic school of philosophy, which advocated Hedonism, or pleasure as the sole end of life. Pl., Phil. 66 D, states their principle: τὰγαθὸν ἐτίθετο ἡμῖν ἡδονὴν εἶναι πᾶσαν καὶ παντελῆ. See on I. ii. 60; also III. viii. — ὅπως — ἔσται: cf. G. 217; GMT. 45. — βούλει σκοπ.: G. 256; GMT. 88. — ἀπὸ τ. στοιχείων, *with the A B C's, the first elements*; fr. στοιχος, 'row,' hence simply 'member of a row.' 2. οὐκοῦν. In questions, οὐκοῦν = 'is not so and so the case?' expecting an affirmative answer; but οὐκοῦν simply marks a conclusion with the inflection of a question, — 'then so and so is the case?' — τὸ κατεπείγον — πράττειν, *the performance of duty*; τ. κ. = 'business that is urgent.'

P. 45. παρὰ, 'along with,' *during*. 3. κοιμηθῆναι, *go to bed*, causative verb from κεῖμαι, 'to lie.' — ἀγρυπνήσαι, *to endure vigils*; fr. ἄγρυπνος (ἐγείρω?, ὕπνος), 'wakeful.' — ἀφροδισίων, see on γαστρὸς I. ii. 1. 4. Dind. doubts the genuineness of §§ 4, 5; a digression which has the look of an interpolation. — καὶ — ἐνια δυσωπ., *some even that are naturally very shy*; partitive apposition.

P. 46. ἔξιπτ. τοῦ — ἀναλογ.: cf. at I. iii. 12. — θηράτροις: G. 129.5; H. 462. 5. τ. εἰρκτάς, *the women's apartments*; fr. εἰργω, 'enclose.' — κίνδυνος, sc. ἐστι. — ἀπολυσόντων, 'free from,' *gratify, satisfy*. 6. τὸ — εἶναι μὲν, — τοὺς δὲ — ἔχειν, making a compound subject, as in I. ii. 9. — ψύχη, as at I. iv. 13. — εὐπετῶς, *easily*; first of easy motion, ἵπτετ, specialized in πέτομαι, 'fly,' and εἵπτω, 'fall.' 7. τοῦ ἄρχειν: G. 170.2; H. 574.a.

P. 47. ἐκατέρου: G. 142.4, n. 2; H. 538.a. — τὴν τάξιν, *the rank*, the principle of arrangement; *the class of men*. 8. τὸ . . μὴ ἄρκεῖν: subj. of δοκεῖ. — ἑαυτῷ μὲν, — τῆς δὲ, as in § 6; τοῦτο sums up the antithesis. 9. ἀξιούσιν, 'deem proper,' *presume*. — ἐγὼ τε γ. ἄξ., — αἶ τε πόλεις, *for just as I expect*, — *so states*; on τε — τε cf. I. i. 14. — ἔχειν αὐτοῖς τε καὶ ἄλλοις παρέχειν: the Mss. reading. Dind. omits αὐτοῖς; Saup. suggests to omit ἔχειν; others follow Valckenār in reading αὐτοὺς τε ἔχειν καὶ. Breit. retains the original, and defends the dative αὐτοῖς with ἔχειν by the analogy of the dative following; but that is a simple matter compared with the position of the connectives. Perhaps this abnormal position the phrase being treated as a single word, — including also the use of the dative, — is due to the effort to secure here an effective chiasmus: *themselves have trouble and make it for others*.

P. 48. 10. Σύροι, Φρύγες, Λυδοί: peoples for whom the Greeks had an especial contempt. — Μαιῶται, on the sea of Azof. — Καρχηδόνιοι, the Greek name for the Carthaginians. 11. 'Ἄλλ' ἐγὼ τοι, κ. τ. λ., *well I assure you, I do not on the other hand commit myself to servitude either*. 12. εἰ μὲν — μηδὲ δι' ἄνθρ., sc. φέροι. — τι λέγεις, *talk sense*; οὐδὲν λέγειν is the complementary idiom for the opposite. — εἰ — ἀξιῶσεις, *if you expect, deem it your place*. G. 221, n; GMT. 49.1, n. 3. — ἐπίστανται, with inf. = *know how*. — καὶ κοινῇ καὶ ἰδίᾳ. The idea of this and the foll. §: 'You must not forget how common it is in the case alike of communities and of individuals for the more powerful, by a system of annoyances and depredations without redress, to make the weaker choose serfdom as more tolerable.' — κλαίοντας καθίστ., 'bring to grief'; lit. 'bring into a state of weeping,' spoken of chastisement, as a sort of euphemism; then figurative and general. 13. πολιορκοῦντες, *beset*. — ἕως ἂν πείσ. ἔλ., *until they bring them to choose*: G. 239.2; GMT. 66.2. — δουλεύειν, καταδουλώσ.: from δούλος; δουλεύω, 'to be a slave,' but δουλόω, 'make a slave'; κατα- is intensive. G. 130, n. 3; H. 472, rem. i.

P. 49. 14. τοῦτο . . . πάλαισμα, *really now that is a clever device you propose*. πάλαισμα = first 'a wrestling trick.' This is a case of what is called a tertiary predicate; cf. ὁ ἐλέφας ἰσχυροτάτην ἔχει τὴν δορὰν = *the hide which the elephant has is very tough*. — Σίνις, Σκείρων, Προκρούστης, famous robbers killed by Theseus; the last has secured immortality by adding an idea and a

word to language (*procrustean*) from his unique method of adapting his guests to his bedstead. οὗτος δὲ τοὺς παρίοντας ὁδοιπόρους ἠνάγκαζεν ἐπὶ τινος κλίνης ἀναπίπτειν, καὶ τῶν μὲν μακροτέρων τὰ προέχοντα μέρη τοῦ σώματος ἀπέκοπτε, τῶν δ' ἐλαττόνων τοὺς πόδας προέκρουεν, Diod. iv. 59, — q. v. on all three. — ἀναγκ. καλουμ., i. e., kinsmen. — οἱ μὲν — κεκτ.: as this restates what precedes, μὲν also is repeated. 15. διὰ — εἶναι: cf. on I. ii. 6. — ἐθέλοντα: G. 276.1; H. 785. 16. χρῶνται, *treat, deal with*. — ἄρα οὐ: G. 282.2; H. 829.

P. 50. τ. ἀργ. — ἔξαναγκ., *force the laziness out of them*. 17. ἀλλὰ γάρ, *but I cannot understand*. — εἰ — πεινήσ.: see refs. on εἰ — ἀξ. § 12. — ἐγὼ μὲν . . . ὑπομένειν. Dind. rejects Reading ὅ τι and connecting it with ἄλλο γε ἥ, makes a good sense: 'how . . . else than — the man who submits willingly is a fool as well.' The omission of ὅ τι with ἄλλο — ἥ is common, as Br. shows in defending this view. 18. τῶν τοιούτων depends on τὰ ἐκούσια, and refers to πεινῆν, etc. in § 17. — ἧ, *in this that*. — ὅποτε βούλοιτο, ὅποταν βούληται: G. 232.4, 233, cf. 220. II.; GMT 61.4, 62, cf. 48. — πονῶν, obj. part.; G. 279.1, and cf. on I. ii. 63. — Cf. Shakespeare, Mer. of Ven. II. vi.: 'All things that are, — Are with more spirit chased than enjoyed.' 19. ἄθλα, 'the prizes,' *rewards*.

P. 51. ὅπως — χειρώσонт., perhaps more an object, than a final, clause: 'working for the subjugation of enemies.' G. 217, but cf. 216, n. 1; GMT. 45, and cf. 44.1, n. 1. — τούτους, i. e., τοὺς πο- νοῦντας repeated. 20. αἱ . . . ἡδοναί: *pleasures of sense that cost no effort to obtain*. ἐκ τ. παραχρ., 'on the moment.' G. 141, n. 3; II. 534.a. — 'Ἡσίοδος, Works and Days, 287 ff:

"Men follow Vice in easy-going throng,  
Smooth is the road, nor need they follow long;  
But Virtue's path the Gods immortal hedge,  
Imposing toil and sweat as victory's pledge:  
The way is long, and rough at first, and steep,  
Who strives to ascend must steadfast footing keep;  
But once the height is scaled, the summit crown'd,  
Then easy runs the road that first so hard was found." — Todd.

— νάει, sc. ἡ κακότης. — οἶμος, first as masc. (μακρὸς), then as fem. (ρηιδίη). — Ἐπίχαρμος, a famous Dorian comic poet who flourished at Syracuse about 500 B. C. For rhythm of the two verses, G. 291.2; H. 900.1. — πόνων: G. 178; H. 578.a. — [καὶ . .

ἔχης]: probably spurious; *τόπος* not used in this sense so early. So Br., Sp., — and Dind., who condemns the previous verse also — *μῶσο, strive for.* See Lex. under \**μάω*, at end.

P. 52. 21. Πρόδικος, of Ceos, a sophist much esteemed for his discourses on moral subjects. Socrates quite often in Plato rather sportively calls himself a disciple of Prodicus. Xen. had heard Prod. at Thebes. The following appears to have been an extract from a larger work with the title *Ῥοι*. Everywhere in Plato Pr. is mentioned with respect; the epithet *σοφός*, or its equivalent, is used many times. Thus Socr. in *Protag.* 340 E: *κινδυνεύει — ἡ Προδικὸν σοφία θέα τις εἶναι πάλαι, ἥτοι ἀπὸ Σιμωνίδου, ἥ καὶ ἔτι παλαιότερα* Pl. *Symp.* 177 B: *εἰ δὲ βούλει σκέψασθαι τοὺς χρηστοὺς σοφιστὰς Ἡρακλέους καὶ ἄλλων ἐπαίνους καταλογάδην ξυγγράφειν, ὥσπερ ὁ βέλτιστος Πρόδικος* Cf. Ar. *Clouds* 361, *Προδικῶ — σοφίας καὶ γνώμης οὐνεκα.* — *ἐπιδείκνυται, recites, delivers:* the term is technical, 'hold forth;,' also 'to display,' — not the idea here. Socr., Pl. *Crat.* 384 B: *παρὰ Προδικίου τὴν πεντηκοντάδραχμον ἐπιδείξιν — οὐκ ἀκήκοα, ἀλλὰ τὴν δραχμιαίαν.* — *ὥδέ πως:* see on τ. τις I. i. 1. — *ἐκ παιδων, from childhood.* Greek often uses a plural concretely where we use an abstract. — *τὴν — ὁδόν:* G. 159, n. 5; cf. H. 547. — *ἐξελθόντα, κ. τ. λ.* Cicero *De Off.* I. xxxii. 118: *Nam quod Herculem Prodicium dicunt, ut est apud Xenophontem, — exisse in solitudinem atque ibi sedentem diu secum multumque dubitasse,* etc. — *ἡσυχίαν, a quiet spot; 'retirement,'* fr. *ἡσυχος,* = prob. fr. *ῥῆσ* of *ἡμαι,* — cf. Lat. *sed-atus.* — *τράπηται:* G. 256, 244; H. 720.c. 22. *μεγάλας,* a point of feminine beauty to the Greeks; cf. *ᾧτε δοκεῖν ὀρθοτέραν* below. — *σῶμα:* G. 160.1; H. 549. — *τοῦ ὄντος:* G. 175.1; H. 585. — Read the pleasing episode in *Oec. x,* where Ischomachus dissuades his young wife from such tricks of the toilet. *ιδὼν ποτε αὐτὴν — ἐντετριμμένην πολλῶ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ ἦν, πολλῇ δὲ ἐγχοῦσῃ, ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσιν ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει, κ. τ. λ.* — *ῶρα, 'time of youth,'* hence too *youthful beauty.* 23. *ὥς:* temporal. — *τοῦ Ἡρακλ.:* G. 182.2; H. 589.

P. 53. *τράπη:* subj. as in § 21. — *ἀποροῦντα:* G. 280. — *ἐὰν — ποιησάμ.,* sc. *τὴν ὁδόν — τράπη,* — omitted perhaps for artistic effect to represent the eagerness of the speaker. The ellipse with *νομίσαν* I. ii. 42, has been compared. — *ἀγευστος ἔσθῃ, fail to taste.*

24. σκοπούμ. διέση, *it shall be the one object of your life to consider*; G. 279.4, η; H. 798. — τι — κεχαρισμ., 'what form of delight,' *what delicacies*. — παιδικοῖς, *favorites*. 25. οὐ φόβος, sc. ἐστὶ — ἐπὶ τὸ — πορῆς, *to the necessity of procuring*. — οἷς —, τοῦτοις: for ἀ —, τοῦτοις, — where the antecedent of the ἀ is not τοῦτοις, but is indefinite; τοῦτοις repeats the idea of the rel. clause. G. 152, τ. 3; H. 810.a; and for the attraction cf. G. 153; H. 808. 26. ὑποκοριζ, *familiarly*; as a nickname. The verb is denominative, imitative; fr. κόρος, 'lad,' 'child,' hence 'to talk baby talk,' 'give pet names,' 'fondle,' 'caress,' etc.; ὑπο- has the diminutive force, gives belittling notion. Like diminutives and familiarities generally, the word may have a bad sense. 27. Καὶ ἐγὼ — εἰδυῖα, *I too — for I knew*, etc.; her modest introduction.

P. 54. ἐπ' ἀγαθοῖς, *for good deeds*; with reference to her influence on Hercules, and the credit that would redound to her from his exploits. — ἐξαπατήσω . . . ἡδονῆς, *I will not beguile you with ravishing preludes*; προοίμιον properly a musical term; fr. πρό and οἶμος, see § 20, poetry l. 4. — ὤλως, see on I. i. 9. — ἀξιοῖς, *aspire*. — ἀφθόνους, *bountiful*, lit. 'ungrudging' (ἀ-φθόνος). — βοσκ. — πλουτίζ.: the fact that flocks and herds were a chief source and form of wealth to the ancients is embalmed in language, cf. Lat. *pecus*, *pecunia*, Eng. *fee*. Cf. IV. iii. 10. — τέχνας αὐτάς τε, *the theory*, the 'technics,' and καὶ ὅπως — χρῆσθαι, *the practice*. The contrast is made in these terms, hence the position of τε; ἀσκητέον, while more precise, implies μαθητέον: *learn by practice how*, etc. — τῇ γνώμῃ, *the will* as expressing the mind's best judgment. — σὺν πόνοις: not instrumental, accompaniment; analogous to ἀνευ πόνου above. 29. ὥς: see on I. ii. 9. — τὰς εὐφροσύνας, *her joys*; perhaps as rational, and hence with contemptuous contrast to εὐδαιμονία. Observe the antithesis in the two clauses, as at § 31 below.

P. 55. 30. ἦτις, *you who*; cf. on I. ii. 64, and our colloquial 'anybody who.' — πεινῆν: G. 98, η. 2; H. 371.c. — ὀψοποιούς, *skilled cooks*; ὄψον was the term for all the richer or uncommon dishes. — μηχανομένη, παρασκευάζη: the construction changes. — πολυτελεῖς, *costly*; fr. πολὺς and τέλος, 'burden,' 'tax,' 'expense,' ἄτελ, 'lift,' 'bear'; cf. Lat. *tul-i*, *tol-lo*; nothing to do with τέλος, 'end,' ἄτερ — χιόνα, to cool the wine. The Greeks had ice-cellars. Cf. Teles (Stob. Fl. v. 67): ἡ οὐχ ὁ πεινῶν ἡδιστα ἀσθία

καὶ ἥκιστα ὕψου δεῖται, καὶ ὁ διψῶν ἥδιστα πίνει καὶ ἥκιστα τὸ μὴ παρὸν ποτὸν ἀναμένει; ἢ πεινᾷ τις πλακοῦντα ἢ διψᾷ χιόνα; — στρωμνὰς, *mattresses*, 'spreads'; ὕστωρ, cf. στρώννυμι, Lat. *sterno*, Eng. *strew*. — μαλακάς, predicate: G. 138, rem., and cf. on § 14. — ὑπόβαθρα, *rockers*, or *springs* of some sort to impart a gentle oscillation so conducive to sleep. Cf. Teles, in Stob. Fl. xciii. 31. The instrumental -τρον is often aspirated. G. 129.5; H. 462. — ὁ τι ποιῆς, see on τράπηται, § 21. 31. ἐκ θεῶν, *from the society of the Gods*; see on ἐκ παίδων, § 21. — ἀπέρριψαι, perf., *art an outcast*. — ἀκούσ. — ἀνήκ: G. 180.1, n. 1; H. 584.c. — οἱ refers to the collective, θιάσου. — νέοι μὲν — πρεσβ. δέ, κ. τ. λ. Note the perfect antithetical structure in these and in the following clauses, — not only in the thought, but even in the choice and arrangement of the words. This is the characteristic feature of the style of this whole episode, §§ 22-33.

P. 56. 32. οἷς, sc. παρ'. — ἀγαθῇ . . . ἔργων, *a worthy participant in the labors of peace and a staunch ally in the operations of war*. — παραστάτις, συλλήπτρια: G. 129.2.b; H. 459. 33. ἀπράγμων, requiring no trouble to secure, *simple*; contrast with § 30. — τ. ἀμόχθοις, *strangers to toil*. — πρεσβυτέρων: G. 167.2; H. 564 — εἶ, with πράττοντες. — ὑμνούμ. θάλλ., *they flourish in song*. — τοιαῦτα — διαπον., *by such effort*. 34. διώκει, *narrates*.

P. 57. ἔτι μεγαλ. ῥήμ., *far finer language*. — τούτων ἐνθυμ., *lay this to heart*. — περ. τι — φροντ., *in some degree to endeavor to regard*. — καὶ τῶν, κ. τ. λ. = the future *also*; not the present alone, as the Hedonist. Ch. 2. 1. τὸν πρεσβύτατον. Socrates had two other sons, Sophroniscus and Menexenus. Some believe that these latter were by a second wife, Myrto. But this seems contradicted by Plato, who (Phaedo 60 A) in the prison scene on the morning of Socrates' execution pictures Xanthippe as sitting beside him with her infant. Cf. also *ib.* 116 B. Hence it is more reasonable to suppose Myrto to have been an earlier wife, — if he had two, which is not well established. No contemporary writer refers to any other wife than Xanth.; and the sole foundation for the theory of two marriages is the vague statement, — οἱ μὲν γὰρ τοὺς ἐξ ἀγαθῶν γονέων εὐγενεῖς εἶναι νομίζουσι, καθάπερ καὶ Σωκράτης· διὰ γὰρ τῇ Ἀριστείδου ἀρετῇ καὶ τὴν θυγατέρα αὐτοῦ γενναίαν εἶναι, — in a fragment of Aristotle's *περὶ εὐγενείας*, a treatise of questioned authenticity. In Stob. Fl. lxxxvi. 25. Plutarch, nearly four centuries



later, refers to *this* and to the various stories that had arisen (335, Aristides, xxvii.); so also, still later, and with evident reference to Plutarch, Athenæus xiii, 356 A, and Diog. Laert. II. 26 (5. x.). — The incident following makes a very effective answer to the charges I. ii. 49 ff. — *την μητέρα*. In the Symp. one of the banqueters says to Socrates: . . . *χρη̃ γυναικί τῶν οὐσῶν, οἶμαι δὲ καὶ τῶν γεγεννημένων, καὶ τῶν ἐσομένων, χαλεπωτάτη*. See the whole passage with Socrates' rejoinder, Symp. ii. 10. From the statement of Plato referred to above, we may infer that Socrates, who was upwards of seventy at the time, was more than twenty years the senior of Xanthippe. With one of her temperament especially, this could not lead to happy results. Consider too what constant provocation she must have had in Socrates' utter absorption in what he considered his mission and she, no doubt, considered his folly. — *τοὺς τί ποιῶντας*, *what it is they do who*; the interrogative dependent upon a subordinate word instead of the principal verb. Cf. the case at I. iv. 14; H. 826. This involves *who they are?* likewise, as the answers indicate. — *Οὐκοῦν δοκοῦσί σοι*, *then they appear to class, etc.?* or simply, *you think, i. e., you admit, etc.* 2. *δίκαιος, ἄδικος*, *right, wrong*; sedulously avoiding in these and in all the hometymous words the very inapt "just," "unjust," etc. — *ὅφ' οὐ ἂν τις εὖ παθῶν - πειράται*, κ. τ. λ. = *ὅφ' οὐ ἂν τις εἴτε φ. εἴτε π. εὖ πάθῃ, ἐὰν τούτῳ μὴ πειράται*, *ἄδικος εἶναι (δοκεῖ)*. From *whomsoever a man receive a favor, whether friend or foe, and do not*, etc. The part. represents a subordinate condition; see on I. iv. 1.

P. 58. 3. *εἰλικρινής τις*, *a very evident form of*; the word literally means 'sunlight-judged,' the metaphor being taken from holding up objects, the texture of fine cloths perhaps, for critical examination. On the formation, H. 475.a; G. 129.17. Note the peculiar indefinite force of *τις*, and cf. at I. i. 1. — *ἂν εἴη*: see on I. ii. 41; G. 227.1; GMT. 63.4.a. — *Τίνας - ὑπὸ τίνων*, two interrogatives in one clause: H. 827; Curt. 606. Cf. Aristoph. Wasps, 827: *τί τίς - δέδρακε*; *who has done what?* — *μείζω* is a cognate object: G. 197, n. 2; H. 555.a. — *ἐκ οὐκ ὄντων*, *from non-being*; see on *ἐκ θεῶν* II. i. 31, *ἐκ παλδων* i. 21. — *ἃ δὴ*, *which, observe*, etc.; see on I. ii. 14. — *ἀδίκημα, ἀδικία*, *crime*, concrete and abstract: G. 129.4,7; H. 461.a, 464.c. — *ὥς*, subjective, see on I. i. 4. — *ἂν - παύσαντες* = *ἂν - παύσαιμεν* of *or. rect.*: G. 226.3. The part. is masc. from idea of *πολιται* in *αἱ πόλεις*. 4. *ἀπολυσόντων*, as at



II. i. 5. — ολκήματα, *brothels*. — αἷς = καὶ ταύταις. 5. ὑποδεξαμένη, *conceiving*. — φορτίον: a diminutive, G. 129.8; H. 465.

P. 59. διενεγκοῦσα, referring to the period of gestation. — γιγν. τὸ βρέφος: acc. depending on the transitive idea from the preceding verbs, or sc. a participle after οὔτε. — στοχαζομ., *guessing*. 6. πέμπουσι. The child was sent to school under the charge of a trusty slave, παιδαγωγός. Briefly, their education consisted in letters with the γραμματικός, music with the κιθαριστής, and gymnastics with the παιδοτρίβης; sometimes the first two are included under μουσική. For fuller account see St. John's Manners and Customs of Ancient Greece, vol. I., or Felton's Greece, Ancient and Modern, vol. I., or Mahaffy's Old Greek Life ("History Primers"), and similar. See Aristophanes' picture of schooling in the 'good old times,' Clouds, 961 ff.; and Plato's ideal system, Rep. 376 E-412 A; and especially Pl. Protag. 325 C ff. (xv). Ἐκ παίδων σμικρῶν ἀρξάμενοι, μέχρι οὐπερ ἂν ζῶσι, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴν θάττον συνιῇ τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτου διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς, παρ' ἑκάστων καὶ ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, . . . καὶ τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ. καὶ ἂν μὲν ἐκὼν πείθεται· εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς, ἰθ. — δαπανῶντες, *incurring the expense*. 7. ἡ μητρός; — τ. μητρ., τ. γε τοιαύτης, *or a mother's?* — *the mother's, if she be like mine*. 8. ἐπὶ τῷ βίῳ παντὶ, *for all his life is worth*; ἐπὶ in such connection = 'upon consideration of' — here, a whole lifetime secured to him. — πόσα — πράγμα. παρασχεῖν, πόσα δὲ λυπηῖσθαι, *how much trouble you have caused her, and how much anxiety*. — [δυσάνεκτα]: suspected, being found here only; perhaps brought in from ἀνασχέσθαι above.

P. 60. εἶπα: the rarer form of the aor. Of the 1st sing. Veitch quotes but six instances in Attic. 9. ὑποκριταῖς, *actors*. The word first meant 'answerer.' In the development of the drama from a choral song, one member of the chorus was selected to hold dialogue with the leader, or coryphaeus. The true drama did not exist until Aeschylus added a second actor, and the dialogue thus became independent of the chorus. A third was afterward added. — τὰ ἔσχα. λέγωσιν, *say the worst things*; lit., 'the most extreme.' — ἐλέγχειν, *does so*, i e., 'utters abuse.' Observe how frequently the Eng. idiom

uses auxiliaries where the Greek is constrained to repeat the verb. 10. ὑγιαίνης, ἔση : not uncommon thus to find subj. and fut. ind., with ὅπως, in close connection. Some see in the latter construction the implication that this is more in the power of the mother. Cf. G. 217, n. 1; GMT. 45. — ἀγαθὰ, Dind. omits. 11. ἔφη, *he continued*.

P. 61. 12. καὶ, ἂν τι . . . βοηθῇ σοι, *and if any accident befall you, he may be at hand to give you friendly aid*. 13. εἶτα — παρσκευάσασαι, *then you are ready* — ? for εἶτα, see at I. ii. 26. — ἀχαριστίας. Cf. Cyrop. I. ii. 7. — ἀποδιδόντας : object predicative part. Cf. G. 279.3, and the examples there ; also at I. ii. 63. — δίκην, *penalty*. — ἀποδοκιμ. οὐκ ἔα ἀρχεῖν, *rejecting him in the examination, do not suffer him to hold the archonship*. Cf. ἐν ταῖς ἀρχ. δοκ. following ; a public examination in which inquiry was made into the lineage, past record, etc., of the candidate. Diog. L. makes a law of Solon : Ἐάν τις μὴ τρέφῃ τοὺς γονέας, ἄτιμος ἔστω. — ἂν — θύόμενα — τούτου θύοντος : G. 226.1 & 3 ; GMT. 52.1, 53. 14. ἐὰν σωφρονῇς, *if you will be wise*. — εἶτα = *and then* ; often omits καί. — γονεῖς, this contracted form for γονέας appears repeatedly in the best Mss.

P. 62. Ch. 3. 1. ἀδελφῶ — γνωρίμω, see I. ii. 48. Chaerephon was the lifelong intimate of Socrates. In the Clouds (423 B. C.) he was singled out for ridicule as the typical phrontist of the Socratic school ; cf. ll. 104, 144, 503, 831, 1465. It was he who in his enthusiasm went to Delphi, and, putting the question, obtained from the oracle the response that none was wiser than Socrates. Socrates on his trial refers to Chaerecrates to substantiate this, as Chaerephon was dead. See Pl. Ap. 21 A. — οὐ δῆπον καὶ σὺ, *it cannot be that you too* ; ironical. — χρησιμώτερον, *a more valuable possession*. For the principle of the neut. sing. predicate, see G. 138, n. 2.c ; H. 522. — ἀδελφούς — τοῦ δὲ : *brothers*, the general idea ; then τοῦ δὲ, corresponding to τῶν μὲν, = ‘the latter,’ ‘the brother.’ Dind. alters the plur. to ἀδελφόν. — καὶ ταῦτα, as at I. iv. 8. 2 ζῆμιν, *a detriment*. — δύνανται : note the change from τις to plur. of indefinite subj. implied, viz., men generally. — κρείττον, sc. ἔστι. — τὸ αὐτὸ τ. ἀγνοοῦσι, *ignore this same principle*. 3. ὥσπερ — γινν. φίλους : G. 278.2, n. ; GMT. 110.2, n. 1 ; H. 793. 4. μέγα ὑπάρχει, *it greatly conduces*.

P. 63. πόθος τις, *a sort of dumb affection* ; used of a vague, un-

reasoning affection; when applied to men, it represents those yearnings which are involuntary. — ἦττον — ἐπιτίθενται, *are less likely to assail*. The brother would be a constant ally, and by the Greek code a most relentless avenger. Socrates (Pl. Rep. 362 D) quotes as proverbial, ἀδελφὸς ἀνδρὶ παρείη. 5. ἀγαθόν, see on χρῆσιμ. § 1. — παντὸς ἐνδέοι, *is lack every quality of a brother*. For the mood, G. 232.4. — τοῖς ἀδυνάτοις, *the impossible*. 6. ἔστιν οἷς, see on ἔστ. εὔστ. I. iv. 2. — Διὰ τοῦτο γάρ τοι, *why that is the very reason that*. See on γάρ at I. iv. 9. 7. ἀνεπιστήμονι μὲν — ἐγχ. δὲ *who does not know how, but attempts*, etc.; both with χρῆσθαι.

P. 64. 9. εἰ, before κύνα, instead of ὅτι causal: G. 228; GMT. 56. — εἰ — ἦν — καὶ — ἡσπάζετο — ἐχαλέπαινε, — ἂν ἐπειρῶ, compound protasis: G. 222; GMT. 49.2; H. 746. — τοῦ ὀργίζεσθαι: GMT. 92.1, n. 5. — πρᾶννεῖν, *pacify*, 'to make *πραῦς*'; all adjs. in -ύς give causatives in -ύνω. — αὐτόν, recalls with emphasis the main object κύνα, which is given a prominent position as the topical subject of the sentence, cf. *νίεις*, I. ii. 20. — Observe κύνα μὲν — τὸν δὲ ἀδελφόν; τοὺς μὲν ποιμένας — σοὶ δὲ; φῆς μὲν — δὲ-οὐκ ἐπιχειρεῖς: cf. on I. i. 16. — ἂν — εἶναι ὄντα = ἂν — ἦν, εἰ ἦν of *or. rect.* 10. μὴ ἔχω, indicative; a fear concerning a present fact: G. 218. n. 3; GMT. 46, n. 5. a. — ποικίλον, *complicated*. — οἷς, i. e., *τούτοις* α; goes with ἀλόντα. 11. Οὐκ ἂν φθάν. — λέγ., *you cannot tell me too quickly*; lit., 'your telling cannot come too soon,' a subject relation of the part.: cf. at I. ii. 63, and G. 279.4. So too εἰδώς. — φίλτρον, *love-charm*: G. 129.5; H. 462. — κατεργάσασθαι, 'effect,' *induce*. — ἐπὶ δεῖπνον. This custom of inviting relatives and special guests to the feast after sacrifice is referred to in II. ix. 4. 12. ὁπότε ἀποδημολῆς, *when you went from home*. G. 232.4; GMT. 61.4. 13. εἰς τὴν ἐκείνου, sc. πόλιν. — αὐτόν, *myself*: G. 145, n.; H. 669. b. — ἐκείνῳ: G. 184.3; H. 597.

P. 65. 14. πάλαι ἀπεκρύπ., *have long been unaware that you knew*, etc.; others think that S. playfully charges him with 'keeping to himself' this knowledge. The latter theory has authority in ἀπεκρυπτόμην ὑμᾶς ἔχων — λέγειν κτέ., Symp. i. 6. The sense must determine whether *σαντὸν* implied, or ἡμᾶς understood, is the object here. — αἰσχ. φανῆς, *seem to demean yourself*. — καὶ μὴν, cf. I. i. 10. — ἡγεμονικώτ., *better fitted to take the initiative*. 15. Ἀτοπα λέγεις, *that is absurd*. Observe how our idiom manages such phrases: θαυμαστὰ λέγεις, *you astonish me*; γελοῖα λέγεις, *how*

*ridiculous! that's funny*, etc. — πρὸς σοῦ, *like you*. — ὅς γε, cf. on I. ii. 64. — νομίζεται, *is customary*. 16. κοίτη μαλ. τιμῆσαι. Cf. Hm. II. I 617, 659 ff.; Od. ω 255. — λόγων ὑπείξει, *yield to him in conversation*. — ἐγχείρει -, καὶ ὑπακούσεται: for this same construction after an impr. implying a sort of condition, cf. II. vii. 10, III. vi. 17. — καταπραύνειν, *conciliate*; cf. on § 9. — ἀνθρωπία, *beggarly men*; a diminutive, of contempt. 17. Ἐὰν, *suppose*: G. 226.4, n.

P. 66. τί γὰρ ἄλλο, κ. τ. λ., *why, what else than that you will have the chance to show that you are*, etc. With ἐκείνος sc. κινδυνεύσει. — ἐπιδείξει, here with the inf., is 'show yourself by the act to be,' exhibit such a character; with part., assuming that you are, let it appear, cf. Symp. i. 6. Cf. II. 802; GMT. 113, n. 8; Curt. 594. 18. τῷ χεῖρε, ἄς: G. 138, n. 5; H. 521. Observe also ἄς, the plur. of the rel. as usual for the dual; Dind., however, would write δ. 19. ἀμαθία, κακοδαιμονία, *stupidity, misfortune*. — ὀργυῖās, *an arm's stretch*; whence, 'a fathom.' — οἱ καὶ δοκ., *which do seem to*, etc.; καὶ is intensive.

P. 67. Ch. 4. 1. διαλεγόμενου, see at I. iv. 2. — χρεῖαν, *intercourse with, treatment of*. — τοῦτο - δὴ - ὥς, *that statement, to be sure, that*. οὗτος and the series of remote demonstratives are often used for ὅδε and that series, when it is desired to mark the reference as something prominent or emphatic, — as though it had been before the attention previously. Thus in Eng.: 'did that thought ever occur to you, — how much alike are Greek and English?' For ὥς see on I. i. 1. 2. For the sentiment, cf. Cicero De Amicit. xv, 55. — δ - ἀγαθὸν: for the neuter see refs. on χρησιμ. II. iii. 1. — κτήσονται, σώζωνται, see on II. ii. 10; note the plur. proceeding from the generic φίλον. 3. πρὸς ὑγίειαν, *looking to their recovery*. — οὐδὲν ἐλαττοῦσθαι, 'have sustained no loss.' 4. The same thought occurs in Cic. De Am. xvii, 62.

P. 68. τοσοῦτον - φροντίζ, *so little regard*. 5. χρήσιμος, χρηστὸς: such word-play is much resorted to by Xen. 6. τάττει, *adapts, devotes*. — καὶ τῆς . . . πράξεων, *vel in rei domesticae apparatu vel in publicis negotiis*. SEYFFERT. Dind. follows Schneider's emendation, τῆς τῶν κοινῶν πράξεως; others understand κατασιευῆς with τῶν κ. πράξεων: both perhaps needless. There may be a slight zeugma with ἐλλείπον. — συμπείθων - βιαζόμενος, *using now his influence, - and now his authority*. 7. ἐκάστῳ, *the individual*. —

τούτων, ταῦθ', not antecedent of & in either case, but repeats the idea of the relative sentence, which, in itself, suggests the indefinite antecedent: *what service, — this*. Cf. οἷς — τούτοις, II. i. 25, and refs. there. — εὐεργετῶν, with λείπεται: G. 279.1; H. 798. — ἀργῶς κ. ἀνειμένως ἐπιμέλ., *are very slothful and remiss in their care for*.

P. 69. Ch. 5. 1. Ἀντισθ. Antisthenes was first the pupil of Gorgias, the rhetorician, afterwards the disciple and warm friend of Socrates. He founded the Cynic school. He taught the unity of God; virtue as the only good and the supreme object of life; this to be secured through renunciation of all pleasures and freedom from creature needs. Cf. τὸ μηδενὸς δεῖσθαι, κ. τ. λ., I. vi. 10. He is introduced in the Symp., where in the merry table-talk he boasts his *wealth*, — not of purse, but of poverty with contentment. Cf. Symp. viii. 4: ΣΩΚΡ. — Σὺ δὲ μόνος, ὦ Ἀντίσθενης, οὐδενὸς ἐρᾷς; Ναὶ μὰ τοὺς θεοὺς, εἶπεν ἐκεῖνος, καὶ σφόδρα γε σοῦ; and with this, Mem. III. xi. 17. — τοῦ ἀμελ. αὐτοῦ, *the offender himself*. 2. ἀξίαι, *valuations*. — τὰργύρεια. The silver mines were at Laurium in the extremity of the Attic peninsula. The state for a certain sum of purchase money gave perpetual leases to individual capitalists, who worked the mines and paid a tax of four per cent on their annual profits. Thousands of slaves were employed in the shafts. Cf. III. vi. 12. See also De Vect. iv.; and § 14 *ib.* on Nicias. Thucyd. (VII. 86) refers to Nicias' wealth; Plutarch wrote his life. — σκοποῦμαι δὴ, *I am considering, you see*. — τοῦτο, see on II. iv. 1. 3. πρὸ πάντ. χρ. κ. πόνων: idea of preference giving that of exchange for; tr. *at any outlay of money or of effort*. — εἶναι: G. 265; H. 765. 4. ἄξιος εἶναι, as if the construction of the main sentence had been personal and its subj. in the nom.; perhaps influenced too by ἄξιος ὢν preceding. — τοῦ μέν, *source*.

P. 70. 5. τὰ τοιαῦτα, κ. τ. λ. Dind. avoids the loose connection by joining this section with the preceding sentence by a comma, and reading ἀκούων there. — πωλῇ, pres., *offers for sale*, puts upon the market. Cf. refs. at I. ii. 16. — καὶ ἀποδιδῶται. Dind. omits καὶ and reads ἀποδίδοται. — τοῦ εἰρόντος, *for whatever he will fetch*. The term is a usual one; the peculiar use of the part. is paralleled by τοῦ εὐρίσκοντος in Aesch. c. Timarch. 96 (13.41). — ἐπαγωγόν, *an inducement*. Ch. 6. 1. φρενοῦν, *give sensible advice*; fr. φρήν, — 'form the mind.' — Κριτόβ., the son of Crito; one of Socrates'

most worthy followers. (Cf. I. iii. 8. — ἀρα, *we are to seek* —? the sense here implies an affirmative answer. — πρῶτον μὲν: τί γάρ in § 2 is the correlative. 2. τί γάρ; — τί δέ; (§ 4) *well then, — well*; used for animated transition. — ὅστις — ἐστίν, κ. τ. λ. GMT. 61.1; G. 232.1. — ἀεὶ — δέεται, *is always borrowing*.

P. 71. 3. δυσσύμβολος, *hard to deal with*. — λαμβάνω — ἡδεται, *is very glad to receive*, G. 279.1; H. 800. 4. μηδὲ πρ. . . ποιῆται, *has leisure for not a single thing else*. — τῷ χρωί ὧφ, *to his acquaintance*. — στασιώδης, *quarrelsome*. — εἰ — ἔχοι, — ἀνέχεται: the opt. assumes the case, the indic. then treats it as a veritable instance: cf. at I. ii. 43, and note. — ἀνέχεται, *allows himself*; see ref. on λαμβ., § 3. 5. οἴμ. μὲν: μὲν has no correlative expressed, = μὴν; not uncommon after *verba sent. et declr.*; often an opposing idea may be supplied. — ἐλλείπεσθαι, 'be left behind'; tr. *not to be surpassed*. 6. χρῆσθαι, cf. χρωμ., § 4. — τοῦ λόγ. αὐτῶν, *by their professions*. — τ. μὲν: cf. at § 5. — ἀνδριάντας, see on I. iv. 3. — τούτῳ πιστ., *have confidence in him*. For the demonstr., cf. on τούτοις, II. i. 25. 7. ἄνδρα — δηλον εἶναι — εὐφγ.: the personal construction, H. 777. — χρώμενον: the object part. here represents an impf. ind. of *or. rect.*

P. 72. 8. εἰεν, 'be it so,' *very good*; transition. — τὰ π. τ. θεῶν, *the will of the Gods*, as they would make it known through the various methods of divination. See at I. i. 3. 9. κατὰ πόδας, *by running them down*. III. xi. 8, makes the meaning of the phrase unmistakable. — κάπροι is generally approved by the eds. for ἐχθροὶ of the Mss; the latter may have crept in from the sentence following. 10. ἐπωδὰς — φίλτρα, *incantations — love-charms*; cf. III. xi. 16. 11. τοιάδε τις, as if quoted from memory; *something like this*. Cf. on I. i. 1. — Δεῦρ' ἄγε, κ. τ. λ., Od. μ. 184, where it reads Δεῦρ' ἄγ' ἰὼν, κ. τ. λ. — τοῖς ἐ. ἀ. φιλοτ., *those who for their virtues sought renown*. 12. Σχέδον τι, 'pretty nearly'; with λέγεις, *this is about what you mean*. — ἐχθίων refers to the seeker after friends; = ἐχθρὸς μάλλον, *hateful rather*.

P. 73. 13. Περικ. Θεμιστ. Themistocles was the hero of Salamis, a leader of great energy and shrewdness in the struggle against the Persian. He became tainted with corruption, and died in exile. Pericles was the most famous of Athenian statesmen; under his wise and spirited administration, Athens attained the height of her glory and prosperity. Cf. Symp. viii. 39: σκεπτέον



μέν σοι ποῖα ἐπιστάμενος Θεμιστοκλῆς ἱκανὸς ἐγένετο τὴν Ἑλλάδα ἐλευθεροῦν, σκεπτέον δὲ ποῖα ποτε εἰδὼς Περικλῆς κράτιστος ἐδόκει τῇ πατρίδι σύμβουλος εἶναι, — where P. is represented as wise in counsel, and Th. valorous in action. Cf. also IV. ii. 2. — περιάψας τι ἅγ. There is a rhetorical beauty in the use of the term; περιάπτων was an amulet or ornament for the neck. The allusion is to those magnificent temples and works of art with which Pericles adorned Athens. For Pericles' eloquence cf. a fragment of Euripolis' Δῆμοι :

πειθῶ τις ἐπεκάθιζεν ἐπὶ τοῖς χεῖλεσιν.  
οὕτως ἐκῆλει, καὶ μόνος τῶν ῥητόρων  
τὸ κέντρον ἐγκατέλειπε τοῖς ἀκρωμένοις.

14. εἰ μέλλομεν, — δεῖ γεν. : GMT. 54.2.b ; G. 224 ; II. 748 ; a substitute apodosis without ἂν. — λέγ. τ. κ. πράττ. Dind. and Saup. bracket as a weak addition. 15. γάρ, *why*, '(yes) for' ; cf. on I. iv. 9. 16. περὶ οὗ διαλεγ., *which is the point at issue*. — ἐκείνο . . . μοι, εἰ, *I am now interested to know that point, whether*, etc. ἐκείνο used to refer with prominence to something following ; see on II. iv. 1. — ἔξ ἐτοίμου, *without further difficulty*, 'readily.' 17. δ ταράττ. σε — ὅτι, sc. ἐστίν ; *what perplexes you is that*. Dind. omits δ and writes θράττει, the shortened form of ταράττω.

P. 74. 18. πολεμ. ἔχ., *are arrayed against*. 19. ἀθύμως ἔχω, from three considerations : οὔτε γάρ, κ. τ. λ., and (§ 20) ἀλλὰ μὴν — οὐδ' ἂν, κ. τ. λ., — εἰ δὲ δὴ, κ. τ. λ. 20. φθον. ἑαυτοῖς, *cherishing envy among themselves* ; the reflexive for the reciprocal : G. 146, n. 3. 21. 'Ἄλλ' ἔχει μὲν, κ. τ. λ., *this matter is somewhat complicated*. — τὰ φιλικά, *philosophically, appetences tending to friendship*. — συνιέντες, *perceiving, appreciating*. — δυσμενές, *a discordant element*. — μισητὸν, *begets hatred* ; lit. 'hateful,' but active here by implication at least. So Dind. 22. διαδοσμένη, *makes its way between*. — διὰ τ. ἀρετὴν, as opposed to φ' ὅσει, § 21.

P. 75. ἡδόμεναι is concessive ; ἐγκαρτερεῖν, *to repress desire*. Cf. I. iii. 8. 23. νομίμως, i. e., the letter of the law ; contrasted with voluntary liberality (ἐπαρκεῖν ἄλλ.). Cf. Ages. iv. 1 ; xi. 8. — συμφ. ἀλλήλοισ, *with mutual satisfaction*. — εἰς τὸ μεταμ. προίεναι, *going to such lengths as will cause regret*. G. 260.1 ; H. 764.b. — ἑαυτῶν, *their own* ; possess. gen. as predicate. 24. τιμῶν, with κοινωνοὺς. 25. τοῖς φίλ. τὰ δίκαια βοηθ., *to secure his friends in their rights*. — ἄρξας, *having come into office* ; the ar-



chonship. Aor. as *βουλεύσας*, I. i. 18: G. 200, n. 5*b*. 26. *συνθεμένους*, unattracted to the dat. of *τ. κρατίστοις*.

P. 76. *ἀγῶνας* – *ἐνίκαι*: G. 159 and rem.; H. 547*d*. — *πολιτικοῖς*, sc. *ἀγῶσι*. — *κτησ. πολιτ.*, sc. *τινα*; for one to take to himself in the management of public affairs, etc. — *κοινωνοῖς*, for constr. cf. on I. ii. 11. 27. *κάκεινο*, see on § 16. — *εὖ ποιητέοι*, i. e. you must in some practical way benefit them in order to secure their espousal of your cause. — *ἐλάττονας*, sc. *ὄντας*; though fewer in number. 28. *ἐρωτικός εἶναι*. Cf. Symp. iii. 10, viii. 2. — *δεινῶς* – *ὅλος ὥρμαι*, in terrible earnestness I set my whole soul on, etc. — *φιλῶν*, modal. — *καὶ ἀντεπ. τ. συνουσίας*, to have my society also sought in return; the object case of the act. retained with the pass. 29. *δεῖσθον*: object part. of indir. disc.; impersonal. G. 280; GMT. 74*i*.

P. 77. *ἀπείρως*, not without experience. 80. *πάλαι ἐπιθυμῶ*, I have long been desiring. G. 200, n. 4; GMT. 10, n. 3. — *ἄλλως τε καὶ*, especially; see on I. ii. 47, 59. 31. *ἐν τ. ἐ. ἐπιστήμη*, in my system, or art. — *τὸ – ποιεῖν ὑπομένειν*, to make submit to approach; with *ποιεῖν* sc. *τινα* as subj.; *προσφέρ.* = conditional or modal. This seems preferable to the awkward inversion which construes *προσφέρ.* as object of *ὑπομένειν*. — *Σκύλλης*, Od. μ. 85 ff. — *φεύγειν* = impf. of *or. rect.* 32. *ὥς οὐ*, with the understanding that I will not, etc.; see on I. i. 4, and G. 278*i*, n.; GMT. 110. 1, n. 1 and 2; H. 791*a*. — *θάρρει*, all right. — *οἱ μὲν καλοὶ*. Socrates slyly rebukes Critob., who had used the word in reference to external beauty only, by emphasizing the other aspect of the term, its relation to character: ‘the truly noble will not permit such advances; while the ugly are eager for them, misconstruing the motive of the compliment.’ So Critobulus’ playful rejoinder (§ 33) implies: ‘I had thought of beauty of form only, but I will concede the superior deserts of beauty of character; — proceed.’

P. 78. 34. *ἀρα μὴ διαβάλλ. δόξ.*, you will not consider yourself slandered; playfully, as *κατεπειν*, κ. τ. λ., preceding. 35. *δή*, I understand; see on I. ii. 14. — *μηχανώμ.*: G. 279*i*; H. 800. — *ἀνδρὸς ἀρετὴν*, ‘man’s virtue,’ the distinctive excellence of a man; article omitted for emphatic or abstract effect, see on *ἀνθρ. γνῶμ.* I. i. 7. — *τοὺς δ’ ἐχθ. κακῶς*. Not yet in the light of ‘Love your enemies.’ — *εἶναι με*: H. 775*b*. 36. *ὥσπερ . . . ὄν*, as though it were not in your power. — *Ἀσπασίας*. Aspasia, from Miletus

was a woman of great beauty and of rare accomplishments and culture. She was very different from the ordinary courtesan. She became the wife of Pericles in all but the name; the law disallowing marriage with foreigners. — προμνηστρίδας. In Aristoph. Clouds, 41, the unfortunate Strepsiades curses the match-maker who led him to marry his fashionable wife, the mother of his spendthrift son. — ἀληθεύω, *say with truthfulness*.

P. 79. 37. ἂν μὲν — ἔχω: ἂν = ἔαν. — εἰ δὲ μή, *otherwise*; a common phrase, = 'suppose the contrary,' whether what precedes is aff. or neg.; GMT. 52.1, n. 2; H. 754.b. — ἐπὶ τ. ἐ. ὠφελείᾳ, *in my favor*. — Πότ. δ' ἂν — δοκῶ σοι ὦφ., *but do you think I would help you most*. 38. ἔχεις ἐλπίδα μὴ ἀπολέσαι: for μὴ used with inf. in indir. disc. cf. on I. ii. 39, 41. — ὡς ἂν, sc. ἑαυτὴν ἐπιτρέψαι πείσασαι, *as I would to one who*, etc. 39. συντομωτάτη. κ. τ. λ. Cicero refers to this, De Off. II. xii. Cf. also I. vii. 1; Cyrop. I. vi. 22. — μαθ. τ. κ. μελ. αὖξαν. This was a characteristic doctrine of the Socratic ethics, that virtue was knowledge, and hence could be taught and could be developed by study. — οὕτως and θηρᾶν are added to fill out the lacuna that exists in the Mss. After Sauppe; others variously.

P. 80. Ch. 7. 1. ἀπορίας, *embarrassments, perplexities*; fr. ἄπορος, 'no thoroughfare,' 'in an extremity.' — τὰς μὲν — τὰς δὲ partitive apposition, G. 137, n. 2; H. 500.b. — ἃ σύνοιδα αὐτῷ, *what I know of him*: dat. of association. — Ἀρίσταρχ. Little known of him. — σκυθρ. ἔχ., 'gloomy-countenanced,' *downcast*. 2. ἔστασιασεν ἡ πόλις. This refers to the uprising of the people under Thrasybulus against the government of the Thirty (404 B. C.). The exiles seized the Piræus. See on I. ii. 12, and Hists. — ὡς: G. 191. III. 2; H. 621. — ἀδελφιδαί, *nieces*; the child of brother or sister (ἀδελφός); so ἀνεψιαί, but used of *first cousins*. Cf. Lat. *nepo(t)s*, Eng. *nephew*. — τοὺς ἐλευθέρους: masc., personality rather than sex being regarded; cf. αὐτοὺς, § 7, but αὐτὰς, § 8. He may include himself. — ἀπὸ τ. οἰκ., i. e., from rentals. — ὠνεῖται, *wants to buy*; see on I. ii. 36.

P. 81. ἂν τις μ. δοκεῖ — εὐρεῖν, *I think one would find it*. G. 226.3. — περιορᾶν, *stand by and see*. G. 279.3. 3. Τί ποτέ ἐστιν, *how is it, pray?* — πολλοὺς τρέφων, as we would say, *in similar circumstances*. The Greeks in parallelisms repeat the actual words and phrases, where our idiom employs pronouns, auxiliary verbs, or

other vicarious phrases. Cf. I. i. 8, and on ἐλέγχ. II. ii. 9. — δι' ἐνδειαν, *through actual want*. 4. παρὰ σοι, cf. *apud* in Lat.; *chez* in French. — αἰσχρὸν, sc. ἐστὶ; *is it not a shame then* — ? the subject being the μὲν and δὲ clauses following taken together, forming a contrast. Cf. on I. ii. 9. — Νῆ Δ' — γάρ, 'yes; but the explanation is simple enough.' 5. τεχνῖται, is subj. The article is omitted with the subject of definitions, the concept being the *essence* rather than the *class*, the *intent* rather than the *content*. The article is required with the predicate to give it the proper logical quantity. *Artisans are those*, etc. — ἄλφιστα: cf. Lat. *albus*; as our 'wheat' and 'white.' — ἱμάτια: ἱματ-ιο dimin. fr. εἶμα, = *Ἔσ-μα(τ)*, 'a vestment'; cf. ἔννυμι = *Ἔσ-νυ-μι*, Lat. *ves-tis*, etc. The ἱμάτιον was a large square cloak which constituted the principal article of the Greek's dress. He usually wore under this the χιτῶν, *tunic*; of which χιτωνίσκος is a diminutive. Slaves wore the tunic only. The ἐξωμίς was a sleeveless variety of the latter. The χλαμύς, as also the χλανίς below, were outer cloaks of smaller size than the ἱμάτιον; the former thick and used for military service and the like; the latter was of fine material, and worn for show.

P. 82. 6. λειτουργεῖν. Wealthy citizens were expected to perform such public services as furnishing trained choruses for the theatre in time of peace, and fitting out triremes in war time. — ὠνούμενοι is *by purchase*. 7. ἃ ἐπίστ., *whatever trades they are masters of*; for τούτων cf. on II. iv. 7. — τὴν μὲν ἀργίαν κ. τ. ἀμέλειαν αἰσθάνη — ὠφέλιμα ὄντα, τὴν δὲ ἐργ. κ. τ. ἐ. οὐδὲν χρήσιμα = the skeleton of the sentence. 8. ὥς οὔτε — οὔτε ποιήσουςαι, *with no idea . . . , and with no intention of following*, etc. — ποτέρως, κ. τ. λ.: 'is it the industrious, or the idle, who are given to intemperance and lawlessness?' he asks.

P. 83. 9. νῦν μὲν, *as things now are*; corresp. to ἐὰν δὲ. — ὁρῶσαι, *because they see that*. — ἀπέχθειαν, *disaffection*. — κίνδ. — γίγνεσθαι: G. 261.1, n. 1. — ἐὰν . . . ὦσι, *if you will take it upon you to secure them employment*. — φιλικώτ. . . . ἔξετε, *you will be*, etc. See on I. ii. 39. 10. εἰ — ἔμελλον, *if it were proposed that they*, etc.: the privative form of condition, the verbal taking the place of an ἂν apodosis. G. 222, n. 2; GMT. 49.2, n. 3.a. — πάντες, κ. τ. λ., a general observation. — μὴ ὀκνεῖ — καὶ — ὑπακ.: cf. on II. iii. 16. 11. οὕτως . . . ὥστε, *your suggestion strikes me*

so favorably that. — πρόσθ. μὲν – νῦν δέ, strongly antithetical; although – yet now. — δ ἄν λάβω, – ἔξω: the direct form retained in *orat. obl.*; cf. G. 247. — εἰς ἔργ. ἀφορμὴν, *for means to start operations*. 12. ἐργαζ. – ἐργασάμεναι, temporal participles; *while it work – when they were done*. — ἡρίστων. In more primitive times ἄριστον, ‘breakfast,’ was the early (cf. ἡρι) meal. It was now taken about midday, when advancing luxury had crowded the substantial δεῖπνον into the evening.

P. 84. ἀντὶ ὑφορωμένων, *instead of suspicious glances*, lit. ‘their looking,’ etc.; a predicative participle as explained at I. ii. 63; with σκυθρ. preceding sc. ὄντων. — ἑαυτοὺς – ἀλλήλους, masc. as including Aristarchus. — αἰτιῶνται αὐτόν, indir. disc., but with the original mood. 13. οἶν: ὄφι-s, cf. Lat. *ovi-s*, Skt. *avis*, Eng. *ewe*. — Θαυμ. ποιεῖς, δs, *you are a pretty fellow to*, etc.; cf. on II. iii. 15, and for δs, I. ii. 64. — ταῖς – παρεχούσαις, *who supply*. 14. Ναὶ μὰ Δία, *why of course he does*. — καὶ ὑμᾶς αὐτὰς, *even your worthy selves*. — οὐδ’ – ἐνδs, *by no man*; more emphatic than οὐδενός. Ch. 8. 1. διὰ χρόνου, *after a lapse of time*. — Πόθεν – φαίνη; This is paralleled by Pl. Protag. init.: Πόθεν, ᾧ Σώκρατες, φαίνη; So Cic., *unde tandem – appares?* — ὑπὸ – πολέμου, i. e. the Peloponnesian war, in the Spring of 404 B.C. By the terms of the treaty Athens lost all her foreign and colonial possessions.

P. 85. αὐτόθεν, ‘from right here,’ *from the city simply*. — ἀφηρέθην μὲν, so Dind. and Sp. for ἀφηρέθημεν of the Mss. Cf. Symp. iv. 31. — τῷ σωμ. ἐργαζ., *by manual labor*. 2. ἐργάζεσθαι, ‘work for,’ *earn*. 3. αὐτόθεν, ‘from the very start,’ *at once*. — γενομένῳ, *when you have become*. — τῷ – τῷ δεομένῳ, *some one – who needs*. — τοῦ συνεπεμελ.: the generic article; no definite individual, but that kind of assistant. H. 529. 5. τὸ ὑπαίτιον εἶναι, *the idea of being answerable*; for τὸ see on I. ii. 1. — μὴ ἀγνώμονι, *who is not unreasonable*; a conception, hence μὴ.

P. 86. ἀνέγκλητον, *without censure*. 6. φιλαίτιους, *who love to find fault*. — ἄν belongs to εὐρεῖν and ζῆν as well as to εἶναι. Ch. 9. 1. Κρίτων. Crito was a very wealthy and a very worthy man; of about Socrates’ age, and his fast friend. Cf. the mention of him at I. ii. 48; also in Pl. Ap. 33 E. The Crito of Pl. represents him as trying to induce Socrates at the last moment to save his life by breaking jail. — ὡς χαλεπ., *how trying*. See on II. iii. 1 for the neuter. — τὰ ἑαυτοῦ, *his own business*. — πράγ. ἔχειν, *have trou-*

*ble*; i. e. the unpleasantness of lawsuits. 2. καὶ ἄνδρα ὅστις, *a man as well, somebody who*. — φοβ. ὅπως μὴ, instead of simple μὴ: G. 218, n. 1; GMT. 46, n. 2. — τράποιτο: opt. by principle of assimilation, G. 201, n. 2; GMT. 34.2. 3. οἷω σοὶ ἄνδρι, *a man like you*; = τοιοῦτφ οἷος σὺ: cf. G. 153, n. 5; H. 816.

P. 87. πάνυ — φιλοτιμ., *would esteem it high honor*. 4. ἐκ τούτων, *accordingly*. — ἀπὸ παντὸς, i. e. from any occupation, good or bad; but A. was 'high-principled' (φιλόχρηστος). Cf. II. i. 25, latter part. — ἄν ἔδωκε: the iterative aor. with ἄν, see G. 206, 226.2, n. 2; H. 704. ἄν is added by the eds.; but Dind. substitutes ἐδίδου for ἔδωκε of the Mss. — ἐκάλει, *to the feast*; cf. II. iii. 11. 5. ἀποστροφὴν οἱ, *a refuge for him*. — περιεῖπεν αὐτόν, *was zealous for his interests*; the verb is περι-έπω, γ' ἐπ for an original σεκ, Lat. *sequor*. — τῶν συκοφαντ., *the blackmailers*. συκοφάντης is usually explained as 'fig-informer' when the exportation of this fruit was forbidden by law; then 'informer,' 'spy,' etc. — αὐτῶν τινα, added by the eds. — δίκην δημοσίαν, *a criminal proceeding, not a private action for damages*. — παθεῖν ἢ ἀποτίσαι, i. e., *flogging or fine*; a court formula. Cf. such phrases as ζημιῶσθαι τ. κ. κολάζεσθαι (IV. ii. 29), — ἄγεσθαι τ. κ. φέρεσθαι, of plunder, etc. 6. συνειδῶς . . . πονηρά, *conscious of his many villainies*.

P. 88. 8. οὐχ ὅτι, *not simply*; in origin sc. λέγω. H. 848.c. — αἰσχρόν ἐστιν — μὲν — δέ, see on II. vii. 4. Ch. 10. 1. σοι: G. 184.3, n. 4; H. 597. 2. Καὶ — γε implies *yes*. — σῶστρα, *reward*. G. 129.5; H. 462. — τί γάρ; see on II. vi. 2.

P. 89. 3. ἀγνώμων, *insensible to kindness*. — Ἑρμογένης was one of Socrates' constant followers; mentioned also at I. ii. 48, IV. viii. 4. He is one of the characters in the Symp., where he figures as a poor but pious youth. His brother Callias inherited all the immense wealth of their father. Cf. Pl. Crat. 391 c — τὸ ὑπηρέτην — ἔχειν, — οἶμαι ἀντάξ. εἶναι, *the possession of, etc., I regard as equivalent*. 4. διὰ τὰ πράγ, *from circumstances*. — πρίσθαι, aor. of simple idea; ὠνεῖσθαι, continuous action, 'set about buying.' With the latter verb and εὐωνοτ. cf. Lat. *ven-eo, ven-do*. 5. τὸ πραχθ. ταῦτα, *that this be brought about*. 6. οὐ πολὺ τέλος, *with no great outlay*.

BOOK III. Ch. 1. 1. ὅτι, used to introduce a main proposition like *ὡς*, which some think should be written here, if this

first sentence be genuine. Cf. *ὥς* at I. iii. 1, IV. v. 1. — τῶν καλῶν, *public honors*, i. e., official positions; a Spartan phrase, says Br. — Διονυσόδωρον. It appears from Plato's *Euthyd.* 271 c that Dionysodorus and his brother Euthydemus (not the E. of IV. ii., etc.) came from Chios originally, and taught the military art and rhetoric at Athens. Socrates with his usual satire describes them as πάνσοφοι ἀτεχνῶς; adding that he never understood before what a 'pancratiast' was, — these were equally valorous in field and in forum. — ὃν ἡσθάνετο: G. 230; GMT. 59. 2. Αἰσχροὺν μέντοι, *really it is a shame*. — ἐν τῇ πόλει στρατηγεῖν. Ten generals were chosen every year. They had control of foreign affairs as well as of the army and navy. The importance and responsibility attaching to the office is made apparent also by the fact that it was kept elective, while most others, as the archonship, were filled by lot. See Hists., *Strategi*. — αὐτοῦ, *his chance*; i. e., μαθεῖν. — ἀνδριάντ.: see on I. iv. 3. 3. ὅλης, pred. position; *wholly*. — μεγάλα, pred. with γίνεσθαι alike after τὰ ἀγαθὰ and τὰ κακὰ. — ἐλθόντα μαρθάνειν, *to go and learn*; cf. on I. iv. 1. 4. προσέπαιζεν, the impf. referring to the whole conversation. — "Ὀμηρος, II. Γ. 169 f:

καλὸν δ' οὕτω ἐγὼν οὕπω ἴδον ὀφθαλμοῖσιν,  
οὐδ' οὕτω γεράρον· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.

— γεράρον, *majestic*; with the soldierly bearing. — στρατηγεῖν μαθῶν, *since he has learned*, etc.

P. 91. κὰν μὴ ἱατρεύῃ, *even if he do not practise*. — διατελεῖ — ὢν, *will always be*: G. 279.4, n.; H. 798. 5. σοι, *under you*. — τὰ τακτικά, *tactics*; everything to do with the drilling, disposition, and management of forces. Cf. § 7 below; and *Cyrop.* VIII. v. 15. 6. τοῦτό γε, κ. τ. λ., *that is a very small part*. Xen. brings out the same ideas in *Cyrop.* I. vi. 14. — τῶν εἰς τ. πόλεμον, *the necessary equipment*. For the gen., G. 180.2; H. 587.b. — φιλόφρ. τ. κ. ὤμόν, *at once kind and cruel*. — προετ. κ. ἄρπαγα, *lavish and grasping*. — ἀσφ. κ. ἐπιθετ., *cautious in his movements, yet bold to attack*. 7. κέραμος, *tile*; collective. H. 514. — ἀτάκτως ἐρριμένα, *scattered about in confusion*. G. 138, n. 2.a; H. 511.f.

P. 92. συντίθενται, plur., *thinking of the materials separately*. So Sauppe with two Mss.; others συντίθεται, *considering simply the inanimate mass*. 8. ὅμοιον, *apt comparison*. The illustration of the foundation and roof of a house in § 7 is used also in the



same connection, Cyrop. VI. iii. 25. — τοὺς ἀρίστους, κ. τ. λ. The reading is that of Dind., Sp., Br., in place of that of Küh. and most of the Mss.: τοὺς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους. Nestor is made to adopt a similar disposition of forces, Il. Δ. 297-300:

ἱππῆας μὲν πρῶτα σὺν ἱπποῖσιν καὶ ὄχεσφιν,  
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίρῃ πολεμήζοι.

— ὑπὸ μὲν τῶν, κ. τ. λ., *by the one, — by the other*. Cf. at I. i. 16; and the similar phrase, Pl. Phaedr. 263 B: ἐν μὲν ἅρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ. 9. εἰ μὲν, κ. τ. λ., such ellipse of apodosis is not uncommon; usually sc. something like καλῶς ἔχει, *well and good*: GMT. 53, n. 1; G. 226.4, n. 2. — εἰ δὲ μή, see at II. vi. 37. 10. Τί οὐ σκοποῦμεν, 'why are we not —,' hence, *come let us consider*. — πῶς ἂν — μὴ διαμαρτ.: an indir. quest. which is also an apodosis. The μὴ is noticeable; seems to make a negative *conception* with διαμαρτ., *avoid mistakes*. — Τί δὲ τοὺς κινδ. μέλλοντας, *well, in the case of those*, etc. Sc. πῶς χρή τάττειν, or similar; sc. ποιήσομεν, Br., Küh. 11. Οὐ πάνν, *not at all*. — πολλά, *many situations*. — ἐλθὼν, *go and*; see on I. iv. 1.

P. 93. ἐνδεᾶ, *deficient*. Ch. 2. 1. στρατηγεῖν ἥρημ. See on III. i. 2. — "Ομηρον, Il. B. 243. — ἅρα, *it is because — ?* a leading question, expecting an affirmative answer; see on II. vi. 1. 2. Ἀμφότερον, κ. τ. λ., Il. Γ. 179. Alexander the Great, who carried a copy of Homer with him everywhere, is said to have been very fond of this verse. — ἀρά γε, sc. ἐπὶνεσε; ὅτι, *because*. — μόνος αὐτὸς, *for his own part simply*. — οὐκ εἰ μόνον — ἀλλ' εἰ καὶ, *not if simply, — but if — also*.

P. 94. 4. τίς, see on I. i. 1. — περιήρει — κατέλιπε, reduced it all to this, viz. τὸ εὐδαίμονας, κ. τ. λ. — ἡγήται, subj. retained in *or. obl.*: G. 247. Chap. 3. 1. ἱππαρχεῖν. There were two of these, subordinate to the ten generals. Xen. has a special treatise, Ἱππαρχικός; which also presents the points of this chapter. — πρῶτος, *at the head*. — τοῦ γνωσθῆναι, *for notoriety*. 2. ὅτι — οἶε, *because you think*. — ἂν — παραδοῦναι, sc. εἰ ἱππαρχοίης. He would put the cavalry in better condition before handing them over at the end of his office, is the idea.



P. 95. πον, *if I mistake not*. — ἀμπατῶν, the shortened form, instead of ἀναπατῶν. — γὰρ οὖν, *why of course*. 3. Ἰθι — λέξον: G. 253, n.; GMT. 84. n. 1. — οὐκ ἐμὸν, *not in my province*; τὸ ἔργον belongs with τοῦτο. 4. παρέχωνται, *furnish*. It is altogether better with Schneider (approved by Dind., Br.) to refer this not to the troopers (in the sense 'present'), but to those citizens of wealth expected to perform this public duty, ἵπποτροφία. See on λειτουργεῖν, II. vii. 6; and Hipparch. i. 9. Also Hist. Gr. III. iv. 15; Ages. i. 24. Socrates' point being, — that, while the private might be expected to look after his own beast, yet the colonel should exercise a general oversight, and especially should he see that the right sort of animals are secured for the service. — οὕτως ἀναγώγους, *so poorly broken*. 5. ἀναβατικ., *more expert in mounting*. Cf. Hipparch. i. 5. 6. τὴν ἄμμον, 'the sand,' i. e., *the race-course* (δ ἀμμόδρομος). 7. τοῦ βάλλειν, with ἐπιμέλειαν; ὡς πλείστ., subject of βάλλειν. Cf. Hipparch. i. 6, 21.

P. 96. ἄπερ, i. e. θήγειν — ἐξοργίζειν. 9. ἐκείνο: see on II. iv. 1. — εἰδὼς φαίνεται, *is seen to know*; 'to appear' simply, takes the inf. G. 280; H. 797, 802. 10. βελτίστους, *most competent* — διδάξω: G. 256; H. 720.c. 11. Λέγεις — σὺ, *do you mean?* — καὶ τοῦ — δύν.: καὶ is also. GMT. 92.1, n. 5, for the constr.

P. 97. νόμῳ, *as prescribed by law*. Cf. Pl. Crito 50. D: ἢ οὐ καλῶς προσέταττον ἡμῶν οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; and with this see on II. ii. 6. — διὰ λόγου, *through the medium of speech*; cf. ἐρμηνεῖαν — δι' ἧς, κ. τ. λ., IV. iii. 12. 12. χορὸς εἷς, *a single chorus*; εἷς for emphatic effect in contrast with οὐδεῖς, κ. τ. λ. Every four years the different states sent deputations including a chorus to Delos in honor of Apollo and Artemis. — εὐανδρία, *such a body of handsome men*. In the Panathenaea handsome old men were selected to bear the olive-boughs in the procession (θαλλοφόροι); cf. Symp. iv. 17. 13. εὐφωνία, *sweetness of voice*, musical skill; cf. χορὸς preceding, while σωμ. μεγ. κ. ῥώμη refers to εὐανδρία. 14. Οὐκοῦν οἶε — ὥς, *then you have an idea that*. ὥς after οἶμαι is uncommon; Dind. omits, and reads πολὺ ἂν καὶ τοῦτο διενεγκεῖν. — τούτῳ, i. e. her cavalry. — διενέγκοιεν, sc. Ἀθηναῖοι.

P. 98. Ch. 4. 1. στρατηγῶν, see on III. i. 2. — Οὐ γάρ, κ. τ. λ., *is it not quite like the Athenians?* The whole section is a question. — ἐκ καταλόγου στρατ., *in the regular service*. The κατάλογος

was the muster-roll of those liable to military service. — *κατατέτριμμαι*, *become a veteran*; not 'worn out,' but 'experienced' from long service. — *λοχ. κ. ταξ.*, *as captain and colonel*. The *λόχος*, or company, contained usually 100 men; the *τάξις*, or division, was less definite. — *ὑπὸ τῶν πολεμ.*: the construction not only with passives, but also where any notion of agency is implied. — *ἅμα . . . ἐπεδείκνυνεν*, parenthetical. — *ἔφη*, *he continued*. — *οὔτε - τε*, correspond, as at I. ii. 47. — *ἐν - ἰππεύσιν*. The Knights were a social, rather more than a military, order; a certain income was the basis of membership. — *περίβλεπτον*, *remarkable*. 2. *Καὶ γὰρ οἱ ἔμποροι*, *why traders as well*. 3. *Ἀντισθένης*, like Nicomachides, unknown. — *κεχορήγηκε*, *furnished a chorus*; see on *λειτουργεῖν*, II. vii. 6. — *Μὰ Δέ*: this expletive is used in direct connection with a negative, or where there is one in the sentence preceding or following.

P. 99. 4. *τοὺς κρατίστους*, i. e. as trainers. — *ἐν τῇ στρατ. οὖν, κ. τ. λ.*, said with considerable irony. 5. *ἐὰν - προαιρήται, - ἂν - εἴη*: G. 227.1; GMT. 54.1.b. — *σὺν τῇ φυλῇ*. As the choregus in this requirement represented his tribe, the honors of a victory, and hence the incentives to effort, were immensely increased. 6. *Δέγεις σύ, do you mean to say*. — *ὥς*: see on I. i. 2. — *δοῦν ἂν -, ἐὰν -, ἂν εἴη*: see refs. at § 5; also GMT. 55.1. 8. *τὸ - παρασκευάζειν*, *the necessity of making*; for *τὸ* see on I. ii. 1. — *τὸ προστάττειν, κ. τ. λ.*, *committing every matter to suitable persons to execute*; on *πράττειν*, G. 265; H. 765.

P. 100. 10. *οὐκέτι*, *not so*; 'no longer,' the analogy fails in this point. 11. *ἐκείνο παρής*, *you overlook that point*; *impf. tense*, in forming your opinion. — *ὥς*, *as*; relative use. — *οὐχ ἥκιστα δὲ τούτων*, *and what is far more important than all this*. Litotes. 12. *ἔφη*, *he concluded*. — *τὸ μέγιστον . . . κοινά*: Dind. brackets; if admitted, *δὲ*, which Br., Küh., and others add, seems essential; sc. *ἐστίν*. The sense is briefly, 'both are managed by men of the same qualifications.' The same sort of practical tact is essential in both spheres.

P. 101. *χρῶνται*, *deal with, manage*. Some, dissatisfied with the principles advanced by Socrates in this chapter, interpret it as a specimen of deepest, well-sustained irony, "a paradox," "of which Xen. failed to see the bearing." See "Xenophon," by A. Grant. The theory is far-fetched and quite untenable.

Ch. 5. Observe the dignity with which this conversation is conducted, the absence of condescension on the part of Socrates, and the unusual tone of deference and respect which he exhibits toward Pericles and his views. 1. Περικλεῖ. 'This son was born to Pericles by Aspasia. See on II. vi. 36. The Athenians 'legitimated' him on the death of Pericles' two older sons by the plague. He was one of the six Arginusan generals who were executed. See on I. i. 18. — τοῦ πάνυ II., *the famous Pericles*. See I. ii. 40; and at II. vi. 13. — σοῦ στρατ., *since you have become general*. — ὅπως δὲ, *how*. — βούλει - ἐπισκοπ.: cf. refs. at II. i. 1. — ὅπου . . . ἐστι, *wherein now the possibility lies*. 2. Οἶδα γάρ, see on I. iv. 9. — ἑαυτοῖς, *among themselves*: cf. on II. vi. 20.

P. 102. δυσμενῶς . . . ἔχ. Thebes laid claim to supremacy over the other Boeotian cities. 3. ἔστιν οἷς, *any people*: see refs. at I. iv. 2. — προτρέπ. τε, cf. βουλομένω τε I. ii. 14. 4. ἀληθῆ is a pred. adj.; see on II. i. 14, and G. 138, rem. — ἐν Λεβαδείᾳ, more commonly known as the battle of Coronea. It took place in the vicinity of both places, 447 B. C. Tolmides and his force were surprised during their retreat; he himself was slain with many of his troops, and many more were made captive. This was the end of Athenian power in Boeotia. See Hist.; also on Delium. For the tradition that Socrates saved Xenophon's life at the latter fight (424 B. C.), see Strabo, IX. ii. 7. — τεταπείνωται, *is humbled*; fr ταπεινός, 'humble'; factitive verb in -ω, = 'make humble.' — αὐτοὶ κ. αὐτ., *by themselves*. — οἱ πρότ. - πορθοῦντες, *who formerly used to ravage*; the part. = impf. — [ὅτε . . . ἐγέν.]: Dind. and Br., after Cobet, bracket. It is in keeping neither with historical facts, nor with the sense here. Küh. adds οὐ before μόνοι; but we should then also expect ἐγίνοντο. 5. θάρρος, *over-confidence*. 6. ἔστ' ἄν, *as long as*. G. 239.2, 233; GMT. 62.

P. 103. παραδοκοῦντες, *watching eagerly for*, — 'as with outstretched head' (κάρα). — ὥσπερ χορευταί, who keep their gaze fixed upon their leader during the whole performance. 8. εἰ ἐβουλόμεθα: G. 222; H. 746; μάλιστ' ἄν ἔξορ.: G. 227.1; H. 750 at end; ὦν εἶχον, similarly G. 232.2. — προσῆκον: predicative, G. 280; see on I. ii. 63. *They must be shown that this pre-eminence belonged to them distinctively from early times, and how* (ὥς), etc. 9. εἰ τοὺς γε, κ τ. λ. No one of the several constructions and interpretations of this sentence is wholly free from objection. Taking the idea to be, 'we need but refresh their memories about their ancestors,' the

usual *ordo* is : εἰ ἀναμνησκοίμεν αὐτοὺς ἀκηκοότας, τοὺς γε παλαιοτάτους ὧν ἀκούομεν προγόνους αὐτῶν ἀρίστους γεγονέναι. Where ἀκηκοότας is parenthetical : 'they have heard it, but have forgotten.' Dind. with Schn. rejects ἀκηκοότας. The theory that ἀκηκοότας has here the idiomatic sense of the verb (= λέγεσθαι), and is to be taken as referring to προγόνους, merits consideration : — *their ancestors, men who are reputed to have been of highest valor*. There are other possible versions. 10. τὴν . . . κρίσιν, *the decision between the Gods*. This refers to the legend of the controversy between Poseidon and Athene over the protectorship of Athens, referred to Cecrops to decide. Cf. Apollod. III. xiv ; Ovid. Met. VI. 70 ff. — Ἐρεχθέως. Erectheus was a famous traditional hero and one of the early kings of Attica. — τροφήν κ. γέν. : *hysteron-proteron*. Cf. Hom. Il. B. 547-8 :

δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη  
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος Ἄρουρα

— ἐπ' ἐκείνου, *in his time* ; so ἐπὶ with the foll. gens. — πρὸς τοὺς . . . ἠπείρου, refers to wars with the Thracians and Eleusians on the north ; ἐχομένης is *adjacent*. — καὶ τὸν, sc. πόλεμον. It was against Eurysthenes. — τοὺς ἐ. Θ. πολεμηθέντας, sc. πολέμους ; against the Amazons, against the Thracians, against Crete. — δῆλοι γεγόνασι, *have a clear record*. — τῶν καθ' ἑαυτοῖς ἀνθρ., *the men of their times*.

P. 104. 11. τὰ μὲν αὐτοὶ κ. αὐτοὺς corresp. to τὰ δὲ καὶ μετὰ Π. Such as Marathon ; Salamis, Plataea, etc. — τοὺς κυριεύοντας, the Persians. See the Histories on this period ; especially Cox's Greeks and Persians. — μέγιστα ἔργα, cutting the canal through the peninsula of Athos, and bridging the Hellespont. — οἱ δὲ, *these too, you see* ; more immediate ancestors (οἱ ἐκείνων ἀπόγονοι). 12. διέμειναν, i. e. resisting all encroachment. They boasted of being αὐτόχθονες. Cf. Thuc. I. ii. τὴν γοῦν Ἀττικὴν — ἀστασίαστον οἶσαν ἄνθρωποι ἔκουν οἱ αὐτοὶ αἰέ, *id.* 5. — ἐπέτρεπον, *committed their cause*. 13. ὥσπερ, κ. τ. λ. The same illustration is used at I. ii. 24. 14. γενέσθαι, connect with δοκεῖ μοι. — εἰ δὲ μὴ : see at II. vi. 37. — τοὺς νῦν πρωτεύοντας, i. e. the Spartans. Xenophon may be suspected of being responsible for the following unfavorable comparison of Athenian with Spartan customs and institutions. His intense favoritism for the latter is well known.

P. 105. 15 Λέγεις, κ. τ. λ., *you seem to say that all virtue is a great remove from our state.* For που, cf. III. iii. 2; IV. ii. 31. — οἷ, see on I. ii. 64. — ἀπὸ τ. πατέρων ἀρχ., *beginning with their fathers, show contempt for,* etc. — In this connection cf. Rep. Lac. x. 2; also Cic. De Senect. xviii., 63, Lysander's boast: *Lacedaemona esse honestissimum domicilium senectutis.* 16. ἀγάλλονται, *exult in.* — ἑαυτοῖς, cf. at § 2. — πλείστας δίκας — δικάζ. The litigious disposition of the Athenians, their numerous courts and incessant litigation, furnishes Aristophanes with stock material for satire. This constitutes the theme of the Wasps. In Clouds 207-8, Strepsiades on having Athens pointed out to him on the map for the first time is incredulous;

. . . τί σὺ λέγεις; οὐ πείθομαι,  
ἐπεὶ δικαστὰς οὐχ ὁρῶ καθήμενους.

See also 1220-1 *ib.* 17. ἀτηρία: Dind., Sp., Br., from one or two Mss.; Küh. with most of the Mss. gives ἀπειρία. ἀτηρία occurs but once elsewhere. There are many conjectural substitutions; Dind. prefers πονηρία, as in § 18. — ἢ ὥστε, as I. iv. 10: G. 266.2, n. 4 a; II. 768. 18. ὥς, *how*; see on I. ii. 9. — οὐδένων καταδέεστέρον, *in a manner inferior to none.* 19. τοῦτο, see on II. iv. 1. — τοὺς τοιούτους, gymnasts, dancers, etc.

P. 106. οἱ δοκοῦσι — προκεκρίσθαι, *who are supposed to be distinguished,* etc. 20. Ἀρεῖω πάγῳ, *the Areopagus*; named from its locality, 'Hill of Ares.' This most venerable Council of the Athenians was charged with the highest judicial functions; it had jurisdiction in cases of life and death, and exercised a general censorship of morals. It was composed wholly of ex-archons, in theory of those only who retired with spotless reputation (δεδοκισμένος). — τούτοις, i. e. Ἀρεοπαγίταις. — ὥς, see on I. i. 4. 21. Ἰσως γάρ, *why perhaps.* — κιθαριστῶν, *in the case of musicians,* etc.; part. gen. — οὐδὲ εἰς, κ. τ. λ., *no man assumes direction,* etc. — αὐτοσχεδιάζ., means 'take up the calling without previous training.' 22. στρατηγῆμ., *military devices*, 'pieces of generalship'; fr. στρατηγέω.

P. 107. 23. λάθῃς σεαυτὸν ἀγνοῶν, *unawares overlook.* G. 279. 4; and see on I. ii. 63. — σεαυτὸν μὴ εἰδότα: σεαυτὸν is expressed for emphasis in contrast with τοὺς ἐπισταμένους. The μὴ is usually explained by attraction in the ἐὰν clause; better perhaps to take it as belonging not to the copula in εἰδότα, but to the adjective con-

*ception* in it, — ‘ignorant’ rather than ‘do not know.’ Cf. G. 283. 4, 5; H. 839, 840; and cf. μὴ διαμαρτ. III. i. 10. 24. Οὐ λανθάνεις, κ. τ. λ., ‘you do not deceive me,’ — *I am fully aware that*, etc. GMT. 112.2, n. 5. 25. ὄρη μεγάλα, Cithaeron and others. — ὄρεσιν ἑρυμνοῖς, Parnes, Lycabettus, Pentelicus, Hymettus, etc. 26. Μυσοὶ κ. Πισίδ.: cf. Anab. II. v. 13; III. ii. 23. — βασιλέως, *the Great King*, the king of Persia; omits the article: H. 530.a. 27. μέχρι τ. ἐλαφρᾶς ἡλικίας, *while of the active age*; the *ephebi*, from 18 to 20, who served as περίπολοι, militia for the frontiers. — ὥπλισμένους – κατέχοντας = protases to ἄν – εἶναι, – κατεσκευάσθαι; = εἰ ὥπλισμένοι εἶεν – κατέχοιεν.

P. 108. Ch. 6. 1. Γλαύκωνα: connect with ἐλκόμενον as obj. of παῦσαι. G. 279. 1; H. 798. This Glauco was a brother of Plato. Their father Ariston married the sister of Charmides, the son of Glauco at line 6 of this §; for the latter again, see ch. vii. — κ. καταγέλ. ὄντα, *and making a fool of himself*. — 18 was the age at Athens for assuming the duties and privileges of citizenship. The people expressed their disapproval of a speaker by hissing and hooting, till he was forced to retire, or was conducted from the bema by the τοξόται, the Athenian police. Thus in Pl. Protag. 319 C: ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκείνοι μὴ οἶονται δημιουργὸν εἶναι, κἂν πάννυ καλὸς ᾦ καὶ πλούσιος καὶ τῶν γυναικῶν, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἡ αὐτοῦ ἀποστῇ ὃ ἐπιχειρῶν λέγειν καταθορυβηθείς, ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξαίρωνται κελευδόντων τῶν πρυτάνεων. — Πλάτωνα, noticeable as the sole reference in Xen. to this most famous of Socrates’ pupils. 2. εἰς τὸ ἐθελῆσαι ἀκούειν, *to make him willing to hear*; the purpose of τοιαύδε λέξ. Cf. εἰς τὸ with inf., Anab. VII. viii. 20. — ἡμῖν, *they tell us*; the ethical dative: G. 184.3, n. 6; H. 599. — εἴπερ τι καὶ ἄλλο, *if anything is*. — Θεμιστ. Cf. IV. ii. 2, and on II. vi. 13. 3. ἐμεγαλύνετο, ‘*felt big*.’ — μετὰ δὲ ταῦτα corresp. to πρῶτον μὲν of § 2.

P. 109. εἶπον, 1 aor. imper.; see on II. ii. 8. 4. ὥς ἂν τότε σκοπῶν, *as though he were then for the first time considering*. With ἂν sc. διασιωπήσειε, to which σκοπῶν may represent the protasis. 5. πόσαι τινές, *about how much*; τις as at I. i. 1. — ἐνδεῶς ἔχουσιν, – παοαλείπονται, *fall short, – fail altogether*. 6. ἀφαιρεῖν, *cut down*. — ἀναβαλούμ., ‘*put off*.’ 7. καὶ τὰ ὄντα, κ. τ. λ., *he would simply throw away even what he had*.



P. 110. 8. ἡ τῶν with Dind. and Sauppe for *ἡττων τῶν* of the Mss. 9. ἀπὸ στόματος, *from memory*, 'right off my tongue's end.' 10. τήν γε πρώτην, *for the present*. — καὶ διὰ τὸ μέγεθος αὐτῶν, *on account of their very magnitude*; referring to a knowledge of military resources (τῶν τοῦ πολέμου) implied in *περὶ πολέμου*. — φυλακαί, the *posts*; φρουροί, the *garrisons*; ἐπικαιροί is *in advantageous positions*. 11. ἀπάσας *altogether*; sc. ἀφαιρεῖν συμβουλευέσω. — τὰ ἐκ τῆς χώρας = τὰ ἐν τῇ χώρᾳ ἐξ αὐτῆς. — ἀρπάζειν, 'open plunder' as contrasted with stealing on the sly (κλέπτειν). — ἀτάρ, ἔφη, *but he continued*. 12. τὰργύρεα, at Laurium; see on II. v. 2.

P. 111. βαρὺν τὸ χωρίον εἶναι, *it is said to be an unhealthy region*. 13. πόσου . . . προσδεῖται, *how much additional the State requires for the current year*; i. e., by import. — παμμέγεθες, *gigantic*. 14. μυρίων, cf. Oec. viii. 22. — οἰκιῶν — οἰκῶν: *houses, homes — households, families*. — συνέστηκε, 'consists.' — τὸν τοῦ θείου, *that of your uncle*; Charmides, of § 1 and vii. 1. Charmides seems to have lost all his wealth later; see Symp. iv. 29-32. — τάλαντον, the weight of 57 lbs

P. 112. 16. ὅπως μὴ — ἔλθῃς: G. 218, n. 1; GMT. 46, n. 2. — ἂ μὴ οἶδε: G. 232.1; GMT. 61.1. — ἐνθυμοῦ, with *πότερὰ σοι*, κ. τ. λ.; on ἄλλων cf. αὐτῶν, I. i. 12. 17. ἐνθυμοῦ, — καὶ — εὐρήσεις: a similar construction at II. iii. 16, vii. 10. — ἐκ — ὄντας, *consist of*. G. 279.2; H. 799. 18. διενεγκῶν: διαφέρω with gen. = 'differ from,' hence 'to be superior to,' *surpass*. — ἂν θαυμάσαιμι: the opt. due to the second protasis. Ch. 7. 1. Χαρμίδην. Charmides was the uncle of the preceding Glauco and of Plato. Critias, his cousin and guardian, had introduced him to Socrates after the battle of Potidaea (432 B. C.). He was notable for his great beauty, and no less for his virtues. Cf. Pl. Charm. 153-154 B. Appointed to governorship of the Piraeus under the rule of the Thirty, he fell in the engagement which accomplished their overthrow and the return of the exiles (403 B. C.) See on II. vii. 2.

P. 113. στεφανίτας ἀγῶνας: referring to the greater contests as the Olympic, where the olive wreath was the highest and most coveted honor. Contests for which prizes were given were termed *θεματικοί*. — ποῖόν τινα, *what sort of a man*; cf. τίς at II. ii. 3. 2. καὶ ταῦτα, κ. τ. λ., *and that too*; ὦν = τούτων ὦν; ἀνάγκη, κ. τ. λ., *in which you are compelled as a citizen to have an interest*. 3



αἷς, i. e. ἐν αἷς. — ἀνακοινῶνται, 'communicate,' *refer* for advice. 4. κατὰ μόνας, *by themselves, alone*; a peculiar idiomatic phrase which Br. explains by sc. δυνάμεις or μόρας; others χώρας; cf. Thuc. I. xxxii. 5, xxxvii. 4. 5. Αἰδῶ, *bashfulness*. — παριστάμενα, *take possession of one*. — Καὶ σέ γε, κ. τ. λ., *true, but I want to show you*, etc. καὶ - γε after a question, implies a *yes*; cf. at II. x. 2. — διδάξων: G. 277.3; H. 789.d.

P. 114. αἰσχύνη λέγειν, *you feel afraid to speak*. Observe how the object inf. differs from the obj. participle with this verb. 6. κναφεῖς: see on γονεῖς II. ii. 14. 7. ὃ, *that which*. — διαφέρειν followed by ἦ, here = 'better than'; cf. on III. vi. 18. Tr.: *more sensible than for an athlete who is superior to trained opponents to fear the untrained*. — ἐν τοῖς - φροντίσασι, κ. τ. λ., *among men who have never given a thought to politics and who have no disdain for you*. 8. Καὶ γὰρ οἱ ἕτεροι, *why so do the others*. — σου: see refs. on αὐτῶν, I. i. 12. — ἐκείνους, *emphatically, those persons*, i. e. statesmen and politicians (οἱ ἕτεροι here, τοῖς πρωτεύουσιν, § 7, τοῖς - πράττουσι, § 3); τούτοις, *these latter*, i. e. the populace in the assembly. — οἶε δυνήσ. προσενεχθ., *you feel that in no way will you be able to face*. 9. μὴ ἀγνόει, κ. τ. λ., *do not disesteem your own powers, nor commit that mistake which so many do*. Cf. Cic. Ep. ad Quint. iii. 6, at end.

P. 115. Ch. 8. 1. Ἀριστ(έ)ππου, see on II. i. 1; also on I. ii. 60. — ἐπαλλαχθῆ, *be misconstrued*. — ὥς ἂν, sc. ἀποκρίναιντο; cf. II. vi. 38; III. vi. 4. — πεπεισμ. . . . δέοντα, *confident they are pursuing the right course*; meaning simply that Socrates feeling sure of his ground was not afraid to commit himself. Cf. especially from § 4 on. Dind. after Schn. reads πεπεισμένος, referring to Socrates. 2. δῆ, *you perceive*; see on I. ii. 14. — ὅν: G. 280; GMT. 113. — ἔάν τι ἐνοχλή, κ. τ. λ. The idea is: Socrates cleverly parried the catch-question. ἐνοχλέω means 'to annoy,' 'to bore,' here rather 'to corner'; τοῦ παυσόντος would be 'a way out,' 'some expedient,' etc. — ποιεῖν, like our 'do'; = ἀποκρίνεσθαι. 3. πυρετοῦ, *for a fever*; objective gen. — ἔφη, repeated incidentally. — δέομαι, sc. εἰδέναι.

P. 116. 4. ὥς ἔνι, like ὥς οἶδν τε previous. 5. πρὸς ταῦτά, *in the same respects*. — ἔπειτα, see on I. iv. 11. — τὸ αὐτὸ, *in the same phrase*. 6. πρὸς τὰ ἑαυτῶν ἔργα, *for its own peculiar service*. 7 τὰ αὐτὰ is subject. — τὸ πρὸς δρόμον καλὸν, *what is a fine form*

for running. Cf. Symp. ii. 17 : οἱ δολιχοδρόμοι τὰ σκέλη μὲν παχύ-  
νονται, τοὺς ὤμους δὲ λεπτύνονται, — οἱ πύκται τοὺς μὲν ὤμους παχύ-  
νονται, τὰ δὲ σκέλη λεπτύνονται. — εὖ ἔχῃ, are well-suited. For  
sentiment cf. IV. vi. 8, 9; also Symp. v. 3, 4, where Socrates pro-  
ceeds merrily to claim extraordinary beauty for his big eyes, his  
flaring nostrils and snub nose, and his thick lips, on the score of  
utility.

P. 117. 8. τοῦτο : see on II. iv. 1. — ὅπως — ἔσται : G. 217 ;  
GMT. 45. 9. ἐπειδὴ — συμφαῖεν : the verb of the apodosis is  
omitted as in the preceding sentence ; it suggests itself readily. —  
παστάδας, the portico or colonnade surrounding the open court in  
the interior of the Greek house. It is the height of the north or  
south side of this interior portion that is referred to in the §. —  
τὰ πρὸς μεσημβρίαν, those parts facing south. See Oec. ix. 4. 10.  
ὥς . . . εἰπεῖν, in a word : G. 184.5, 268 ; H. 601.a, 772 ; GMT.  
100. — αὐτός, the master. — ἂν ἡδ. καταφεύγοι, would find a most  
comfortable retreat. This is an apod. to an implied prot., as well as  
itself the prot. to ἂν εἴη : G. 227.1, n. — γραφαὶ — ποικιλίαι :  
paintings and mural decorations in color, which would be injured by  
the light, and hence required the exclusion of the sun. This we infer  
was Socrates' ground of objection. — ἐμφαν. οὔσα, κ. τ. λ., whilst  
most conspicuous, is most removed from the rush of daily life. —  
ἀσπιβεσ. is 'untrodden' ; the word is poetic. — ἰδόντας, i. e. from  
afar. — ἀγνῶς ἔχ., without defilement ; or better with feelings of  
reverent awe, — as going to a sacred place, removed from the  
common.

P. 118. Ch. 9. 1. ἡ ἀνδρεία, Manliness, bravery ; or translit-  
erate, 'Andria.' Cf. IV. vi. 10-11 ; and Introd. In Latin, *Forti-  
tudo*, which Cic. (Tusc. Disp. IV. xxiv., 53) thus defines : *scientia  
rerum perferendarum vel affectio animi in patiando ac perferendo  
summæ legi parens sine timore*. — διδακτὸν ἢ φυσικόν, natural or  
acquired. For reference to the same debatable question, cf. Symp.  
ii. 12. — τρεφομένους, men brought up ; attributive participle. —  
τόλμη : fr. ἴταλ, τλα, cf. τλῆ-ναι, and Lat. *tul-i, tol-lo* ; physical  
notion, 'sustain,' 'endure,' transferred to the mind. 2. ἀσπίδας —  
δόρατα, — πέλταις — ἀκοντίοις : the characteristic heavy armor of  
the Spartans contrasted with the lighter accoutrements of the  
equally warlike Scyths. — οὐτ' ἂν — ἐθέλοιεν ἂν : for ἂν see refs.  
at I. iv. 14. 3. ἐπιδιδόντας, improve. — τοὺς εὐφρεστ., the more

*highly gifted.* 4. Σοφίαν - σωφροσύνην: *Wisdom - Virtue*; Lat. *Sapientia* or *Prudentia* - *Temperantia*. Cf. IV. vi. 7; and Introd. — τῷ . . . ἔκρινεν, *he judged a man wise and virtuous by his recognizing the right and practising it*, etc. — καὶ τῷ τὰ αἰσχ.: *anacoluthon* for τὰ δὲ αἰσχ.

P. 119. ἐκ τῶν ἐνδεχομένων, *from the possible courses*. 5. δικαιοσύνην, *Rightfulness*; or transliterate, '*Dicaeosyne*'; Lat. *Iustitia*. Cf. IV. vi. 5, 6; and Introd. — The argument: Rightfulness and every form of virtue is Wisdom; for (1) all right and all virtuous action is beautiful (τά τε γὰρ δίκαια . . . ἀγαθὰ εἶναι); and (2) those who perceive this beauty in right and virtuous action would choose no other, while the ignorant are altogether incapable of it (καὶ οὗτ' ἂν . . . ἁμαρτάνειν); hence from the latter, (3) all beautiful action is of the wise (οὕτω καὶ . . . ἁμαρτάνειν), or is Wisdom; but since (4), cf. (1), right and beautiful action = (all) virtue (ἐπεὶ οὖν . . . πράττεται), thus from (3) and (4), (5) all virtue (including the specific Rightfulness) is Wisdom (δῆλον εἶναι, κ. τ. λ.), *q. e. d.* 6. Μανίαν, *Madness*, '*Mania*.' Socrates regarded this as the logical contrary, not the contradictory, of Wisdom; hence while Madness implied lack of Wisdom, all lack of Wisdom was not Madness; yet certain forms of ignorance and conceit, he held, approached thereto. — ἃ μὴ οἶδε, the reading of one inferior Ms., adopted by Dind., Sp., Br.; μὴ ἃ οἶδε of the other Mss. is intelligible by giving the force of the negative to the whole phrase and supplying the natural ellipse. — δοξάζειν, κ. τ. λ., *forming theories about, and supposing one understands*, etc.

P. 120. 7. τοῦτον, *that man*; the person supposed in the preceding conditions. Cf. τοιαῦτα, I. i. 9. — ἔρωτα, *passion*. — παράνοϊαν, *mental aberration*. 8. Φθόνον: *prolepsis*, cf. at I. ii. 13. — λύπην - τινα, κ. τ. λ., *a sort of pang*, - *not however one that arises over the misfortunes of friends*, etc. Cf. τις at II. ii. 3. — φθονεῖν, *they alone exhibit envy*. — εἰ τις φιλῶν τινα, *that a man, if he really cared for his friend*. — πάσχειν αὐτό, *feel this emotion*. 9. Σχολήν, *Idleness*, also '*leisure*'; so σχολάζειν, '*to be idle*,' and '*to have leisure*.' — πάντος . . . σχολάζειν, κ. τ. λ., *all these were idlers, for they could go at something better. For the reverse, however, no man had leisure*, etc. Cf. I. ii. 57. 10. βασιλεῖς: article omitted; *essence of royalty*. See on II. vii. 5. — ὑπὸ τῶν τυχόντων, *by the populace*. Cf. the word at I. i. 14.

P. 121. 11. ἄρχοντα - πειθομένους : are object parts. of indir. disc. G. 280; GMT. 113. — ἂν μὲν . . . ἐπιμελεῖσθαι : ἂν = ἔαν. This sentence is elliptical and parenthetical. With the preceding : *he showed, — that all other men who have anything needing oversight, — perhaps they consider themselves competent to look after it, but if not, they obey those, etc.* Cf. the ellipse after ἔαν . . . : πεῖσθαι in the extract from Plato at II. ii. 6. ἐπιμελεῖσθαι depends on ἐπίστασθαι ; we may supply in thought αὐτοὺς ἐπιμελομένους as the object construction after ἐπεδείκνυν, analogous to πειθομένους before and after For εἰ δὲ μὴ, see at II. vi. 37. 13. ἀζήμιον, κ. τ. λ., *suffers no penalty, or a very slight one ;* ὡς ἔτυχε, ‘just as it happens,’ *trivial, etc.*

P. 122. 14. ἐπιτήδευμα, *pursuit.* — Εὐπραξία, *well-doing ;* but Socrates’ interlocutor understands the term in its usual sense, ‘success,’ kindred to εὐτυχία, ‘good fortune.’ Hence the second question. — τὸ μὲν γὰρ μὴ ζητοῦντα, *since for a person without effort, etc.* Chap. 10. 1. τῶν τὰς τέχνας ἔχόντων, *those skilled in the arts.* — ἐργασίας ἕνεκα, *as their occupation, or for a living ;* the word has both ideas ; fr. ἐργάζομαι, ‘work at,’ ‘earn.’ — εἰσελθ. μὲν, — πρὸς δὲ K. at § 6. — Παρράσιον. Parrhasius, already mentioned in connection with Zeuxis at I. iv. 3, was a native of Ephesus, but afterward honored with Athenian citizenship. He was probably young at this time, as one would naturally infer from the dialogue, if it does him justice. Notwithstanding the fame and the traditions respecting the skill of these great painters, some modern historians of Art believe that Greek painting at its best would appear crude to modern ideas. What Pliny says of Parrhasius has interest (Hist. Nat. xxxv. 10) : *primus symmetriam picturae dedit, primus argutias vultus, elegantiam capilli, venustatem oris, confessione artificum in lineis extremis palmam adeptus* — γραφικὴ, κ. τ. λ. : regarding this as an attempt at formal definition, the subject omits the article, and the predicate εἰκασία requires it, on the principle stated at II. vii. 5. Hence Dind. (ἡ γραφ. — εἰκ.) and Saup., Br. (γραφ. — εἰκ.), are at fault ; and Küh. with all the Mss. but one, perfectly right.

P. 123. ἐκμμεῖσθε, *copy to the life.* FROST. The plural of course means, ‘you painters.’ 2. τὰ - καλὰ εἶδη, *forms of ideal beauty.* — ὅλα, pred. adj. ; *in every part.* 3. πιθανώτατον, *winning, captivating.* — ἦθος, *disposition, character.* — ὧν σὺ εἶπας,

i. e. in § I. 4. τὸ . . . βλέπειν, *the power to express by the look friendship or hatred*. — ἐπὶ τ. ἀγαθοῖς, *at the prosperity*. — οἱ φροντίζοντες, *the sympathetic*. — φαιδροί, *radiant*. 5. καὶ τὸ μεγαλοπρεπές, κ. τ. λ., *grandeur and nobility of character, baseness and meanness, etc.* Observe the pairs of kindred qualities followed by their opposites. The adjs. are used as abstracts; cf. at I. i. 16.

P. 124. διαφαίνει, intrans., ‘shines through,’ *is exhibited*. — ἥδιον, sc. εἶναι; τοὺς ἀνθρώπ. (*such men*) is obj. of ὄρᾶν. So Br., Küh., etc.; Schn. and others take τ. ἀνθρ. as subj. of ὄρᾶν, and δι’ ὧν as *pictures through which*. This query seems more of a general concluding reflection on the part of Socrates than a question for information; hence the style of the response. Schn. thinks Socrates would herein suggest to P. to use his pencil on the first class of subjects, rather than upon the ugly and deformed. 6. There is a tradition that Socrates, following for a time the profession of his father, himself executed a very creditable piece, a draped statue of the Graces. See Paus. I. xxii. 8. — ἄλλοιους, *in various postures*; others, *in distinct postures*; some are wholly displeased with ἄλλοιους, and variously emend; thus Dind. to καλοὶ οὓς. — τὸ ζωτ. φαίν., *the life-like appearance*. — ἀνδριᾶσιν: see on I. iv. 3. 7. ὑπὸ τ. σχημάτων, *in their particular attitudes*. — πιθανώτερα, *more striking*. 8. τὰ πάθη, *the expression of emotion*. — ἀπειλητικά, *with threatening glare, menacing*. — εὐφραίν., *beaming with exultation*. — τὰ - ἔργα, *the workings*.

P. 125. 9. θώρακας εὖ ἐργασμ., *some well-made specimens of thorax*. — τὸ - μὲν - σκεπάζειν, - δὲ - μὴ κωλύειν: τὸ belongs to both clauses jointly: *protecting without interfering*. 10. πολυτελεστ., *of more costly materials*. — πλείονος, *price*; sc. τῶν ἄλλων. — Τὸν ῥυθμόν . . . ἐπιδεικνύων, *how do you show this proportion, by measure or by weight?* (i. e. to the purchaser). ‘Is it a matter of adjustment of parts, or distribution of the weight?’ Dind. and Sp. prefer ἀποδεικνύων, used absolutely. 11. Ὡς περ κ. ἀρμ., *in just the same way that I make them fit*. 12. καθ’ ἑαυτὸ, *absolute*; πρὸς, *relative to*. — ἂν, sc. φαίης. — τῷ σὺ λόγῳ, *from what you say*. 13. οὐ μικρὸν ἀγαθόν, *not an unimportant advantage*. — ἔχοντας, *though they have*.

P. 126. διεληγμ. τὸ βάρος, *having their weight distributed*; τὰ μὲν, *a part, etc.* — ὑπὸ, = *born by*; such a participle is implied in this construction with the gen.; cf. at III. iv. 1 — ὀλίγου δεῖν

a phrase, = *almost*: G. 268; H. 772. — προσθήματα, *a part of the person*. 15. τοῦ σώμ. μὴ μένοντ., *as we are to suppose that the body does not keep in one position*; note the μὴ. — ἀκριβεῖς, *tight-clinging, close-fitting* — ἀποδέχῃ, *get the idea*. Ch. 11. 1. Θεοδότῃ, *said to have become the mistress of Alcibiades*. — οἷας, *of that class who*. — κρείττον - λόγου, *beyond all description*.

P. 127. ἀπείκασομ., i. e. using her as a model. — ἐπιδεικνύειν: cf. ὦν - εἶναι I. i. 8, and refs. there. — θεασομένους: G. 281.2; II. 805; GMT. 114.2. — ἀκούσασι, *by hearsay*. — Οὐκ ἂν φθάν. ἀκ., *come along at once*. 2. ταύτην: see on θεασομ., § 1. 3. δίκαια λέγοι: see on ἄτοπα λέγ. II. iii. 15. — πλείω: cf. on μέλζω, II. ii. 3. — ὠφελήσεται, *as passive*. 4. θεραπείᾳ οὐ τ. τυχ., *finery far above the common*; for τυχ. cf. on I. i. 14. — ἀφθόνως κατεσκε., *luxuriously adorned*. — Ἄλλ' ἄρα, *well? perhaps*. All this in the sly Socratic irony.

P. 128. χειροτέχναι, *slaves who were skilled craftsmen, and who were let for hire*. 5. Νῆ τ. Ἦραν. Socrates affects this feminine oath; cf. I. v. 5, IV. ii. 9, etc. — ἡ οἰῶν . . . βοῶν, sc. ἀγέλην. — ἐπιτρέπεις, *leave it to*. 6. ὥς, *how*. 7. Οὐ γὰρ . . . χρῆ, *why surely you should not expect so entirely without artifice*, etc. 8. εὐνὴν, *lair*; or more technically, *forms*. — κατὰ πόδας, see on II. vi. 9. — καὶ ἐκ τ. φανεροῦ, i. e. even before the hunter's eyes.

P. 129. 10. τὸν ἐντροφ., *the debauchee, rake*. — καὶ ὅτι . . . φίλοι: object sentence after ἀναπέλθεις: *and that*, etc. Küh. takes as causal sent.: *and since*, etc. 11. πολὺ διαφέρει, *it is of great importance*. — θηρίον, i. e. man. 12. τοιαῦτα ἀξιοῦν, *demand such favors*. — αὐτήν, *yourself*.

P. 130. 13. δεομένους, *only on solicitation*. — σεαυτῆς, *your person*. 14. τῶν παρ' ἐμοί, *like the last*; objective gen. with λιμὸν. — τῷ μὴ φαίν. βουλομ., *by not letting it appear that you are willing*; μὴ is added after Cobet, with Dind., Sp., Br. 15. Τί οὖν οὐ - ἐγένου, *why then don't you become*. Aor. vividly expressing surprise: GMT. 19, n. 6. 16. τ. αὐτοῦ ἀπραγ., *his life of leisure* — φίλοι: the fem. used playfully of his followers. — φίλτρα - ἐπωδᾶς, see on II. vi. 10. 17. Ἀπολλοδ. Apollodorus was a devoted disciple of Socrates; present at his trial, and with all the others here mentioned present in the prison at his death. The excessive grief of Apoll. on this occasion is noticed in Pl. Phaedo 117 D. In Pl. Symp. 172 C, he says of himself: Σωκράτει συνδια



τρίβω καὶ ἐπιμελὲς πεποιήμαι ἐκάστης ἡμέρας εἰδέναι ὅτι ἂν λέγῃ ἡ πράττη.

P. 131. Ἀντισθ., see at II. v. 1; cf. Symp. i. 3, iv. 44. — Κέβ. — Συμμ., mentioned at I. ii. 48. — ἰύγγων, *magic charms, witcheries*. The word is the name of the bird, wryneck; bound to a magic wheel, it was supposed to have power over the affections. The term is used too for the wheel. See Lex. 18. χρῆσον, *lend*. — ἐπὶ σοὶ — ἔλκω: ἔλκειν ἰύγγα ἐπὶ τινι, was the technical phrase for the operation — φιλωτέρα: gender as φίλαι above. — ἔνδον ἦ: ἔνδον ἕτερος = *propria meretricum amatores excludentium formula*. RUHNKEN. Ch. 12 1. Ἐπιγένην. Epigenes is mentioned in Pl. Phaedo as present on that last day of Socrates' life. — Ἰδιώτης means a private individual, a 'non-professional,' in every relation; here it is opposed to ἀσκητής, the trained athlete. The adv., ἰδιωτικῶς, being used in the same sense, = here *feeble, slender*. 'How much your body shows the lack of training,' says S.; to which E. responds, 'why I have no call to train.' 'Epigenes, as liable to military service, should regard himself not a bit less (οὐδὲν γε μᾶλλον) in training than prospective Olympic contestants,' is the pith of Socrates' rejoinder. 2. ἀποθνησκ — αἰσχρ. σώζ., *lose their lives, — or save them with dishonor*.

P. 132. ἤτοι — ἦ, *certain either to — or*. — πλείω τ. ὑπαρχ. αὐτ., *more than they are worth*; given as a ransom. 3. ἐπιτιμίων, *penalties*, these unpleasant accessories. — εἶναι (sc. ταῦτα) ἃ δεῖ, κ. τ. λ. 4. εὐσχημόνως, 'handsomely,' *with honor*. — ἀξιοῦνται, *are deemed worthy*. — ἀφορμαί, *resources, fortunes*. 5. οὕτοι χρῆ, κ. τ. λ., *it is by no means right because our state, etc.*; unlike Sparta. For Xen.'s Spartan proclivities see on III. v. 14. — οὐδὲ — οὐδέ, *not even — nor yet*.

P. 133. 6. Dind. adopts δοκεῖ — χρεῖα from Hirschig, on account of the τις following. — τῷ διανοεῖσθαι *in using the intellect, in thinking*. 7. τις νοῦν ἔχων, *a man of sense*. 8. ἐαυτὸν: prolepsis, see on I. ii. 13. Ch. 13. 1. χαίρειν, the usual term for greeting. — τὸ — μὲν — μὴ ὀργίεσθαι, ὅτι δὲ — τοῦτό σε λυπεῖν: τὸ with the contrasted clauses, as at III. x. 9; cf. too on μὲν — δὲ at I. ii. 9.

P. 134. εἰ — ἀπήνηττας: G. 222; H. 746. 2. ἀηδῶς ἐσθ., *had a poor appetite*. — Ἀκουμένος, a physician and friend of Socrates, mentioned in Plato. — Παύσασθ. ἐσθ., *stop eating*; sc. τινα



G. 279.1; H. 798; and cf. at I. ii. 63. 3. παρ' ἐαυτῷ, *at his house* see on II. vii. 4. — ψυχ. — ὥστε λούσασθαι: GMT. 98.2, n. 2; G. 266.2, n. 5. — ἐν Ἀσκληπιοῦ, sc. νεῶ; so with ἐν Ἀμφ. The former was in Athens; Aristoph. refers to it in Plut. 653 ff.; and Paus. records, ἐν αὐτῷ κρήνη. The latter was at Oropus in Boeotia; in the neighborhood of it was a sacred fountain. — τῶν ἀρρωστ., *invalids*. 4. ἀκόλουθον, *an attendant*; a slave. Cf. § 6 below.

P. 135. 5. πορευόμενος περιπατήσας, κ. τ. λ.: 'you would simply be taking your usual forenoon and afternoon walk,' is the idea. Note the tense of the parts., 'as you travel,' 'after walking.' For the time of the meals referred to see on II. vii. 12. — ἐκτείναις, i. e. stretch them out in a line. — ἡμέρα μιᾷ, *by a day*; so two lines below. — πλείονας, sc. ὁδοὺς; the separate daily stages. 6. παρετάθη, *exhausted*. We sometimes hear 'spun out.' — ἀλλὰ, tr. *nothing but*. — ἀπήλλαχεν ἐκ τ. ὁδοῦ, *did he stand the journey*; 'come off.' — ἐμοὶ — δοκεῖν: G. 268; H. 772. — τοῦ παιδὸς, the slave; who was excluded from the palaestra, and hence could not be expected to be ἡσκημένος. Cf. xii. 1. Ch. 14. 1. ὄψων — φέροιεν: referring to those feasts in which the custom was for each guest to bring his own provisions. G. 233.

P. 136. ἢ — ἢ, = *sometimes, — and sometimes*. — ἐπαύοντο πολλοῦ ὄψων.: gen. of price. Thus Socrates' object was to prevent not stinginess, but extravagance begotten of vanity and rivalry. 2. ὄψων, used especially of meats; at Athens fish was regarded the greatest delicacy. — σίτῳ, *bread*, by contrast; cf. ἄρτον, § 4. — λόγου, *conversation*. — Οὐ γὰρ οὖν, *why of course not*. 3. μὴ ἀσκήσεως, sc. ἔνεκα: *not when in training*. See on I. ii. 4. — Σχολῇ, *hardly, scarcely*. — εὖχ. πολυκαρπίαν, — πολυοψίαν. For a similar expression, with a better pun, see the jester's sally, Symp. iv. 55: πρῶην ἐγὼ σου ἤκουον εὐχομένου — διδοῖναι καρποῦ μὲν ἀφθονίαν, φρενῶν δὲ ἀπορίαν. 4. οἱ πλησίον, *you who are near him*.

P. 137. 5. ψωμῷ, sc. σίτου or ἄρτου. — πλείονων, *several*. — μάλλον — λυμαιν., *more likely to spoil the effect*. — ὀψοποιεῖται, *indulges in*. — τῶν ὀψοποιῶν, cf. at II. i. 30. — ἀ δὲ, κ. τ. λ.: i. e. he violates all the principles of scientific cookery. 6. μὲν — δὲ clauses, the joint subj. of ἔστι; cf. I. ii. 9. With the infs. sc. *τινα*. — μὴ παρόντ. πολλῶν, *in the absence of a variety*. — προπέμπειν is to 'escort'; used here jocosely; *accompany*. 7. Ἐλεγε δὲ καὶ

κ. τ. λ., and he used to remark also how the term (τὸ) εὐωχεῖσθαι ('good cheer') — meant to eat; the εὖ ('good') he said, was added with this idea, etc. S. simply jokes with the meaning of the word, perhaps ἄμα σπουδάζων (cf. I. iii. 7). Dind. transposes εὐωχεῖσθαι and ἐσθίειν; this seems necessary, unless καλοῖτο be allowed the meaning here given, — which others concede. — τὸ εὖωχ. — ἀνετίθει, applied the term.

BOOK IV. Ch. I. 1. Dind. believes οὕτω . . . ἐκείνον to have been added when the division into books was made. — ὥστε . . . αἰσθανομένῳ, that on reflection it is plain to one of even moderate perception. Cf. σκοπῶν, I. ii. 62; and for the sense of αἰσθ., Thuc. I. lxxi 5. — ἀποδεχ. ἐκείνον, accepting his teachings; in effect, 'were his professed followers.' — παίζων, in his sportive utterances. Cf. Symp. i. 1. 2. ἔφη ἄν: G. 206; GMT. 30.2; II. 704. — τινος ἐρᾶν, κ. τ. λ. In the same merry vein, Symp. viii. 2, Socrates says: ἐγὼ γὰρ οὐκ ἔχω χρόνον εἰπεῖν ἐν ᾧ οὐκ ἐρῶν τινος διατελῶ — οἷς προσέχοιεν: would be οἷς ἂν προσέχωσι of *or. rect.*, or after a primary tense; cf. G. 233. — παιδευθέντας, if educated.

P. 139. 3. οὐ τὸν αὐτὸν τρόπον, κ. τ. λ. Aristophanes hits off this feature of the Socratic method, Clouds, 478–480. Thus to Strepsiades, the neophyte:

[slapping him on the breast.]

ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαντοῦ τρόπον,  
 ἴν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς  
 ἥδη 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω.

— τοὺς μὲν — τοὺς δὲ in § 5. — δοκοῦσαι εἶναι, apparently; G. 276.1; H. 785 — ὄντας, from the very fact that they are. — δαμαθεῖν, broken in. Cf. Lat. dom-are; Eng. tame; Germ. zahm. — ἀχθεῖσας (ἄγω), the technical term for breaking hounds. — γίγνεσθαι: the inf., though the part. (γιγνομένους) was used in preceding sentence; perhaps to prevent ambiguity from accumulation of parts., note γιγνομένας following. Another use of ἐπιδειξαι with inf. is found at II. iii. 17. The natural construction of the inf. in prolonged indirect discourse prevails in § 4. 4. ἔεργ. ὦν, = ἐξεργ. τούτων ᾧ; gen. as at III. i. 16. — ἐργάζεσθαι: cf. last remark on § 3 above; and see on εἶναι I. i. 8.

P. 140. 5. ἰφρένου, *he sought to bring to their senses*. See the word at II. vi. 1. — εἰ τις οἶεται διὰ, κ. τ. λ., *if any one imagines by reason of his wealth, though he know nothing, he will appear to be good for something, or fancies without this latter he will be esteemed*. Ch. 2. 1. Εὐθύδημον: mentioned at I. ii. 29; the interlocutor in IV. iii., v., vi., also. There is an allusion to him in Pl. Symp. 222 B, where also the fact of his beauty appears from the connection. — γράμματα, *writings*. — σοφιστῶν, *philosophers*; in the broad sense, as at I. i. 11, wh. see. — διαφέρειν: cf. at III. vi. 18. — ἐκ τούτων, *therefore, accordingly*. — πρῶτον μὲν — ἐπεὶ δέ, § 6. — διὰ νεότητος: *not yet* 18; cf. on III. vi. 1.

P. 141. ἡνιοποιεῖον, *saddler's shop*: G. 129.6; H. 463. 2. πρῶτον μὲν — πάλιν δέ, § 3. — Θέμιστ.: see on II. vi. 13. — διὰ συνουσίαν τινὸς τῶν σοφῶν. Rhunken deems this an allusion to a well-known verse of one of the tragic poets:

Σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ.

— σπουδαῖον, *of great ability*. — μὴ γιν. σπουδαίους, *men do not become qualified*. — τὸ προεστάναι πόλεως, *statesmanship*. 3. ἀποχωρ. τ. συνεδρίας, *leaving the company*. — μὴ δόξη: G. 218; H. 743.b. — οὔτοσι: this τ is called *deictic*, for it is naturally accompanied by a gesture. G. 83, n. 2; H. 242. The demonstratives omit the article with proper names. — γενόμενος: temporal. — λόγον π. τ. προτιθέσης, *offers opportunity to speak on any measure*. The herald's formula was, τίς ἀγορεύειν βούλεται; cf. Dem. De Cor. 170. 4. ἐπιμελ. τοῦ — γενέσθαι: GMT. 45, n. 6.a. — διατετέλεκα φύγων, *I have studiously avoided*. — καὶ τὸ δόξαι, *even the appearance of it*.

P. 142. 5. ἐπιτήδειον . . . ἐντεῦθεν. Dind. quite unwarrantably omits this, which is not repetitious, but intensifies the sarcasm. — ἱατρικὸν ἔργον, *the office of public physician*. — ὦ ἄνδρες Ἀθηναῖοι, *fellow citizens!* — ἐν ὑμῖν ἀποκινδ., *hazarding experiments upon you*. PACKARD. Cf. Pliny, H. N. XXIX. i.: *discunt periculis nostris, et experimenta per mortes agunt; medicoque tantum hominem occidisse impunitas summa est*. 6. ἤδη — προσέχων: he did not leave, it seems, as he was about to do, § 3. — Θαυμ. γάρ, *for it is strange why it is that, etc.*; simply introducing a general reflection, bearing on the rationale of E.'s conduct. — ὥς συνεχέσθαι, *most assiduously*. — τί ποτε, see on I. i. 1. — παρὰ τ. ἀρβ.

στοις δοκ. εἶναι, *under men of the highest reputation.* — ὡς ἀν-  
γενόμενοι: cf. at II. ii. 3, 13. — ἕνεκα τοῦ — ποιεῖν, *in order to do*,  
etc.

P. 143. 7. οἱ κατεργαζόμενοι, *the successful.* 8. ἀκούοντος  
Εὐθύδ., *in the hearing of Euthydemus* — λεγομένων, *reputed.* 9.  
σου: as at III. vii. 8; cf. refs. on αὐτῶν, I. i. 12. — τὰς γνώμας,  
*the thoughts.* — πλουτίζειν, *enrich.* — ὀρθῶς μετιέναι, ‘to be on  
the right track.’ 10. ὅ τι ἀποκρίναιτο, *what to answer.* G. 256,  
242.1.δ; H. 720.ε, 737; GMT. 21.2.δ.

P. 144. Ἄρα μὴ: G. 282.2; H. 829. — ἱατρῶν — συγγράμ-  
ματα. The works of Hippocrates, a famous physician, contempo-  
rary with Socrates, are voluminous. — γνωμονικοῦ, *a well-informed*  
*man, a man of ideas*; with allusion to γνώμας, § 9. — Θεόδωρος,  
of Cyrene, of the school of Aristippus, cf. II. i. 1; said to have  
taught Socrates. Θεόδωρος, ὁ περὶ λογισμοὺς καὶ τὰ γεωμετρικὰ  
κράτιστος: Pl. Politicus 257 A. — πᾶν ἡλίθλους. Cf. Symp. iii.  
6: δῆλον ὅτι τὰς ὑπονοίας οὐκ ἐπίστανται. Cf. also Pl. Io. 11. Οὐ  
δήπου, *it cannot be that you*, etc. Cf. at II. iii. 1. — δικαιοσύνης:  
on the translation of this word and its hometyma, see on II. ii. 2,  
and at III. ix. 5. 12. κατεργασαί, *attained.*

P. 145. τῶν δικ. — ἔργα, *distinctive works of the upright.* —  
Μὴ — οὐ δύναμαι, *fear you that I will not be able!* ‘am I to fear,’  
etc. G. 218, n. 2; H. 720.δ; also GMT. 46, n. 4, where another  
interpretation is given, however, reading δύναμαι with Küh. and  
several Mss. 13. βούλει — γράψ.: see on II. i. 1. 14. ἡμῖν, *in*  
*our verdict.* G. 184.5; H. 601. — κέσεται: this verb and its  
compounds serve as passive for τίθημι and its compounds.

P. 146. 15. ταῦτα ἐρωτᾶν, *put these questions.* 16. ὡς ἀπλού-  
στατον εἶναι, *to be perfectly honest.* 17. μὴ προσιέμενον φάρμακον.  
Cf. Lucret. I. 935 ff.:

Sed veluti pueris absinthia tetra medentes  
Cum dare conantur, prius oras pocula circum  
Contingunt mellis dulci flavoque liquore,  
Ut puerorum aetas improvida ludificetur  
Labrorum tenus, interea perpotet amarum  
Absinthei laticem, deceptaque non capiatur,  
Sed potius tali facto recreata valescat.

— διαχρήσθαι ἑαυτόν, ‘make way with himself,’ *commit suicide.*  
18 ἀπλοῦσθαι: denom. fr. ἀπλοῦς.

P. 147. 19. ἐκῶν - ἄκων, *wilfully - unwittingly*. 20. γραμμάτων, 'letters'; i. e. *reading and writing*, etc. Cf. on II. ii. 6. §§ 19, 20 are to be regarded as an intentional piece of sophistry forming a part of Socrates' general purpose to humble Euthydemus by showing him his ignorance and inability to extricate himself from the dilemma laid to entrap him. There is no real inconsistency of doctrine on the part of S.; he simply leaves E. to find his own way out. Socrates would deny that δ' ἐκῶν of § 19 could be the τὸν ἐπιστάμενον τὰ δίκαια of § 20 in the true sense. See III. ix. 4, 5; and Introd. — Φαίνομαι, *apparently; I seem to say so*; sc. ταῦτα λέγειν, cf. φῆς preceding. 21. λογισμὸν, *a calculation*.

P. 148. 22. ἀνδραποδῶδεις. Cf. I. i. 16. — τοῦναντίον: *adverbially*. 23. ἀνδράποδα, *boors, like the common herd*; i. e. lacking all culture, the opposite of καλοκάγαθος. — πάνυ ὥμην, κ. τ. λ., *I felt sure that I was pursuing a system of study*, etc. — τὰ προσήκοντα: G. 164, 197, n. 2; H. 553, a. — καλοκαγαθίας, *the highest culture*; the abstract from καλοκάγαθος; see on I. i. 16. — ὀρεγομένῳ: G. 276.1; H. 785. — διὰ τὰ προπεπον., *after all my labor hitherto*; διὰ like ἔνεκα at IV. iii. 3. 24. εἰς Δελφοῖς. The seat of the celebrated oracle of Apollo. — κατέμαθες - γεγραμμένον, *observe written*; object part., cf. G. 279.2. — τὸ ΓΝΩΘΙ ΣΑΥΤΟΝ. This famous inscription was often in the mouth of Socrates, who made its injunction represent the great aim of his philosophy. Thus cf. Pl. Protag. 343 B; Charm. 164 D ff.; and Phaedr. 229 E, where Socrates says: οὐ δύναμαι πῶ κατὰ τὸ Δελφικὸν γράμμα γινῶναι ἑμαυτόν· γελοῖον δὴ μοι φαίνεται τοῦτο ἔτι ἀγνοοῦντα τὰ ἀλλότρια σκοπεῖν. Cf. Cic. Tusc. Disp. I. xxii., 52. Aristophanes does not overlook the phrase; thus Strepsiades, who had been unable to cope with the subtleties of the school, with some bitterness to his son about to enter:

γνώσει δὲ σαυτὸν — ὥς ἀμαθὴς εἴ καὶ παχύς. — *Clouds*, 842.

— γράμματος, *inscription*.

P. 149. πάνυ - ὥμην: as at § 23. — σχολῇ, *scarcely*. 25. ὅστις - οὕτως ὁ ἐπισκεψ.: the article, which would normally be absent, gives the effect of a new subject after the long comparison which intervenes after the ὅστις. — ἐπιτήδεια - ἀνεπιτήδεια, *good points - blemishes*. 26. ἐψεῦσθ. ἑαυτῶν: G. 171.1; H. 574. — ἐπιτήδεια, *suited*. — δοκιμάζειν, *form a proper estimate*.

P. 150. 27. ὁμοίως διακ.: i.e. are ignorant and liable to be deceived. 28. οἱ ὅμοιοι: i.e. those of similar wisdom and tact. — προῖστ. τε: τε would imply a repetition of ἐπιθυμοῦσι. Br. adopts γε instead. 29. κακῶς αἰρούμενοι, *making an unhappy choice*. — ἐν αὐτοῖς τούτοις, *in the failure of their plans simply*. — ζημιοῦντ. τ. κ. κολάζ.: a rhetorical pleonasm; of course in the literal use the first referred to fines, etc., and the latter to bodily punishment of some sort. Cf. at II. ix. 5. — ἐξ ἐλευθέρων, *from a state of freedom*. Cf. on ἐκ παίδων II. i. 21. 30. Ὡς — δοκοῦν: acc. absolute; see GMT. 113, n. 10.b; G. 280, n. 4. — εἰ — ἐθέλῃσαις ἄν: an indir. quest.; also an apodosis with implied protasis: G. 227.1, n.; cf. also at I. ii. 41.

P. 151. 31. που, *I presume*; as at III. iii. 2 — αὐτὸ τὸ ὑγιαίνειν — καὶ τ. αἷτια, *health itself — the causes likewise*, etc. — ἀγαθὸν — κακόν, *a good — an evil*; philosophically. 32. ἄν εἶναι: GMT. 63.4.a. — ναυτιλίας βλαβερᾶς, *an ill-starred voyage*. — Οὐδὲν — φαίνεται, *they by no means appear to be*, etc.; sc. μᾶλλον ἀγαθὰ ἢ κακὰ εἶναι. 33. Τί δα; *how is that!* or *well see*. — Δαίδαλον. He built the famous labyrinth for Minos; see on IV. viii. 2. The catastrophe that befel his son Icarus in their aerial flight is familiar.

P. 152. Παλαμήδους: who exposed the sembled madness of Ulysses, himself 'the crafty,' when endeavoring to escape participation in the expedition against Troy; accused by the latter of treason, he was stoned. — ἀπόλλυται, in song and story; hence the present. — ἀνασπάστους, *dragged off*. — βασιλέα, the Persian king. This habit of kidnapping skilled artificers was common with the Assyrian kings and other Oriental despots from earliest times; a fact which is attested by the curious migrations and mingling of designs and styles of Art. 34. Κινδυνεύει, *appears, perchance*; used with some notion of hesitancy or doubt. — εἴ γε μὴ προσθ., *unless we must add*; i.e. as elements. 35. παρακεκινήκωτων, *frenzied*. — πεπόνθασιν: G. 205.3; GMT. 30.1.

P. 153. 36. δημοκρατίαν: prolepsis; see on I. ii. 13. 37. εἰς ἃ δεῖ τελεῖν, *to purchase the necessaries of life*; τελεῖν depends on ἱκανὰ; for the word cf. at II. i. 30. 38. For the same sentiment and illustration see Symp. iv. 35, 36. — οἶδα γὰρ, *why, I know of*, etc. 39. δῆλον ὅτι, *pretty clearly*. — μὴ — ᾧ: G. 218; H. 743 — ἀπλῶς οὐδὲν, *simply nothing*.



P. 154. 40. καὶ βλακοτέρους, *rather feeble-minded*. — διατάσσων, as in the manner narrated in this chapter, especially in §§ 20, 33, 39. — ἀπλοῦστατα, *in the most straightforward way*; omitting irony. Ch. 3. Chapters iii-vii. present the positive side of the Socratic method, as Ch. ii. preceding, the negative. Dind. rejects Ch. iii., mainly on the ground that it is a repetition of I. iv. But (1) this chapter deals more with the divine benevolence as an incentive to piety, while I. iv. prominently with the divine existence; and (2) such repetition is entailed by Xen.'s plan of this book. See Introd. 1. Τὸ - γίγνεσθαι: GMT. 45, n.6.a. — λεκτικούς - πρακτικούς - μηχανικούς: for these terms see Chs. vi., v., vii., respectively.

P. 155. 2. οὕτως ὁμιλοῦντι, *discoursed with that view*. 3. ὥς, *how*; see on I. ii. 9. — κατεσκευάκασι: GMT. 17, rem. — ἔνεκα . . . ὀφθαλμῶν, *for all the good our eyes would do us*. ROBBINS. — ἀναπαυτήριον, *period of repose*; the suffix is that of 'place.' 4. μὲν - δέ, *while - yet*. — ἀνέφηναν, *made to shine*. — τὰς ὥρας τ. ἡμ., the divisions mentioned at I. i. 10. — διὰ τοῦτο, *by reason of this*, viz. ἄστρο - ἀνέφ. — πολλὰ - πράττομεν, which otherwise would be impossible; cf. IV. vii. 4. — μηνὸς τ. μέρη . . . ποιεῖ. This is curiously exhibited in the etymology of the word; μῆν, *mensis*, and 'month' are taken from the 'moon,' which was in earliest times recognized as *eminenter* the 'measurer' (√MA) of time, — the lunar period being simpler and more frequent than the solar. 5. Τὸ - ἀναδιδόναι, sc. τοὺς θεούς. These infs. are used simply in the enumeration of a series of facts; we may, however, sc. τί δοκεῖ σοι, or similar, as at I. iv. 7. — οὐ μόνον ὦν δεόμεν., κ. τ. λ., *not only the necessities of life in great variety and abundance, but also its luxuries*. 6. συμφύειν, κ. τ. λ., *in connection with the soil and the seasons causes to germinate and grow*, etc.

P. 156. εὐκατεργαστ. τ. κ. ὠφέλιμ., *more easy of digestion and more nutritious*. 7. ἐπίκουρον, *defence against*. — ὥς . . . εἰπεῖν: see on III. viii. 10. — Ὑπερβάλλει: intransitive, 'transcends in'; tr. *shows exceeding*, etc. 8. The Meermann Ms. contains the following: τὸ δὲ καὶ ἀέρα ἡμῖν ἀφθόνως οὕτω πανταχοῦ διαχῦσαι οὐ μόνον πρόμαχον καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πελάγη περᾶν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἕλλος (ἕλλους) ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλόμενος (στελλομένους) πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγον; Ἀνέκφραστον. — ἀδρύνοντα, *ripening*; fr. ἄδρυσ, 'ripe'; see on II. iii. 9. — γέ



νηται ἔνθα, *reaches the point where*. — ἀναστρέφεσθαι, *performs its daily circuits*. — The reference in the section is to the apparent motion of the sun, northward toward us in Summer, and the opposite in Winter. This phenomenon, of course, arises not from any actual approach of the sun, but from the fixed inclination of the earth's axis  $23^{\circ}+$  to the plane of its orbit, by reason of which our Northern Hemisphere in the one season is tilted over toward the sun, and in the other away from it. The consequent variation in the relative length of day and night, causing accumulation, or loss of heat, makes the seasons. 9. κατὰ μικρὸν, *gradually*, 'little by little.' — λανθαν., *unconsciously*; see on ἀ ἀμαρτ., I. ii. 9. — εἰς ἑκατ. τ. ἰσχυρότ., *into either extreme*. — Cf. Cyrop. VI. ii. 29.

P. 157. τοῦτο, ἐκεῖνο: see on II. iv. 1. 10. δοκεῖ, sc. ἀπολαύειν τοὺς ἀνθρώπους. — τούτων, i. e. animals. — ἀπὸ βοσκημ . . ζῶσι, as numerous nomadic races. 11. λογισμὸν — ᾧ, κ. τ. λ., *Understanding, Reasoning*; as the faculty above simple Perception, and which co-ordinates the material furnished by the latter.

P. 158. 12. ἐρμηνείαν, *speech*. — πολιτενόμεθα, *live in orderly communities*. — γίνονται, plural with neuter subject because the idea of individuality is prominent. Dind. reads γίγνοιτο. — εἰ γε — προσσημαίν. Cf. at I. iv. 15. 13. Ὅτι δέ γε ἀληθῆ, κ. τ. λ. The idea is: 'that I am right in believing in a manifestation of the deity (such as τὸ δαιμόνιον signifies) you yourself will recognize when you look for such revelation in the right way. — ὑποδεικνύουσιν, *intimate*; ὑπο- with its diminutive effect. — οἱ — ἄλλοι, — ὁ — συντάττων. Socrates here, as elsewhere, seems to recognize one supreme God, to whom the numerous other deities are subordinated. Cf. I. iv. 5 and 7 with II, 16, and 18. This was the doctrine of the Stoics also, and of all the ancient thinkers who had more elevated notions of the Godhead. We may note, however, (1) that Xenophon in his orthodox piety seems never to have risen above the popular polytheism, and hence may fail to adequately represent the more advanced beliefs of his master; and (2) that, this instance excepted, οἱ θεοί and θεοί are used with little or no notion of separate individuality, but simply as representing formally the class, or abstractly the essence, Gods. — χρωμένους, *to his creatures*, say. — ἀτριβῆ, κ. τ. λ., *unimpaired by wear or decay or age*. Cf. with this Cyrop. VIII. vii. 22, 23. — πρᾶττων ὁράται, *his agency is manifest*; pre-dicative part. as subject of the passive construction, G. 280; H. 797; cf. on I. ii. 63.

P. 159. 14. τοὺς ὑπηρέτας, *the servitors, ministers*; a common Oriental personification. — ἀνθρ. ψυχή, 'man's soul,' *the human soul*; article omitted for abstract effect. — τοῦ θεοῦ, *the divine nature*. — ὅρ. οὐδ' αὐτή. Cf. I. iv. 9. — With the preceding, cf. Cyrop. VIII. vii. 17-21. — ἐκ τ. γιγνομένων, *from that which appears*. 15. ἐκείνο ἀθυμῶ, 'feel that discouragement,' *feel disheartened at this thought*; see on τοιαῦτα I. i. 11, and τοῦτο II. iv. 1. — οὐδ' εἰς, see on II. vii. 14; *no man*. 16. Νόμῳ πόλεως, cf. I. iii. 1. Cf. also I. iii. 3. 17. ἐλλείπ. - τιμᾶν: this construction with the inf. does not differ more from that with the part. than 'failing to' from 'failing in.'

P. 160. Ch. 4. 1. Dind., followed by Saup., brackets § 1 — πολλάκις, § 5. The involved and artificial style, the inaccuracy of the plural, ἐκκλησίαις, the anachronism in παρὰ τοὺς νόμους, which condemns § 4 as a later addition, the suggestion of having been mechanically compiled from I. i. and from Plato's Apol., all serve to throw suspicion upon the genuineness of this passage. The chapter as a whole, the introduction of this discussion with Hippias, seems to break in upon a certain unity of plan. Chs. iii., v., and vi. are all with Euthydemus, and are intended to show the positive side (ἀπλούστατα - ἐξηγείτο, ii. 40) of Socrates' teaching as contrasted with the negative course pursued with the same person in Ch. ii. (cf. ὅτι οὖν ἀπλῶς, vii. 1). The discussion, though with a different person, is not inconsistent with this aim; for Socrates is forced to define his positions positively (cf. §§ 9, 11). Perhaps the chapter was designed to render the exposition of Socrates' Method complete by adding a discussion on δικαιοσύνη; and when the chapter was given this place, whether by Xen. or a later editor, §§ 1-3 and τοιαῦτα λέγων, κ. τ. λ. of § 25 were added to give it connection, and to supply what was in Xen.'s original proposal, and upon which he so constantly insists, that Socrates inculcated each virtue by *example* no less than by precept (cf. I. iii. 1). — οὐκ ἀπεκρύπτετο. Breit. notices that this expression is used with reference to the reflection which Hippias makes upon S. in § 9. — καὶ ἔργῳ, looks to καὶ ἔλεγε δὲ, § 5. — ἀρχουσὶ τε - καὶ ὅτε, § 2. ὅτε - ἐπέτρεψε - ἡναντιώθη, takes the place of the participles which strict concinnity would require. — παρὰ τ. ἄλλους, *before all others*, 'compared with.' Cf. on I. vi. 2, III. v. 4; and especially Pl. Symp. 220 D-221 C. In Pl. Lach. 181 B, Laches, one of the gen.

erals, says : ἐν γὰρ τῇ ἀπὸ Δηλίου φυγῇ μετ' ἐμοῦ ξυνανεχώρει, καὶ γὰρ σοι λέγω ὅτι εἰ οἱ ἄλλοι ἠθέλον τοιοῦτοι εἶναι, ὀρθὴ ἂν ἡμῶν ἢ πόλις ᾗν, καὶ οὐκ ἂν ἔπρεσε τότε τοιοῦτον πτώμα. 2. [ἐν ταῖς ἐκκλησίαις], if retained, should be made ἐν τῇ ἐκκλησίᾳ ; it is possible that the plural crept in from ἐν ταῖς στρατείαις preceding. Cf. at I. i. 18. — ὑπομείναι, *resisted*. 3. ἀγαγεῖν τινα ἐπὶ θανάτῳ. Cf. on I. ii. 37, and Pl. Apol. as there quoted ; see also Hellen II. iii. 39.

P. 161. 4. γραφὴν ἔφευγε, *was prosecuted* ; hence ὑπὸ, cf. on III. iv. 1. ὁ φεύγων was technically 'the defendant,' as ὁ διώκων, 'the plaintiff' or prosecutor. — παρὰ τοὺς νόμους. Entreaties for mercy and appeals to sympathy in the Heliæa were (according to Athenæus, XIII. 590 E) not unlawful until later, in the time of Hyperides. Before this time it had been disallowed before the Areopagus only. This is sufficient to show this section to be a later interpolation. BREIT. — ῥαδ. ἂν ἀφεθεῖς, *although he would easily enough have been cleared* ; apodosis to εἰ — ἐποίησε : GMT. 41.3, 49.2 ; G. 226.3, 222. 5. Ἱππῖαν. Hippias of Elis was one of the more famous sophists. He is often mentioned in Plato ; thus by Socrates in connection with Gorgias and Prodicus, Pl. Ap. 19 E. In Hipp. Min. 363 C D, he is made to say : καὶ γὰρ ἂν δεινὰ ποιοίην, εἰ Ὀλυμπίαζε μὲν εἰς τὴν τῶν Ἑλλήνων πανήγυριν, ὅταν τὰ Ὀλύμπια ᾗ, ἀεὶ ἐπανιῶν οἴκοθεν ἐξ Ἡλίδος εἰς τὸ ἱερὸν παρέχω ἐμαντὸν καὶ λέγοντα ὅτι ἂν τις βούληται ὦν ἂν μοι εἰς ἐπίδειξιν παρεσκευασμένον ᾗ, καὶ ἀποκρινόμενον τῷ βουλομένῳ ὅτι ἂν τις ἐρωτᾷ, νῦν δὲ τὴν Σωκράτους ἐρώτησιν φύγοιμι. He is introduced as a character in the Protag. also. Hippias taught Rhetoric (Sophistic), Mathematics, Astronomy, etc. His charges exceeded those of all in his day. — διδάσασθαι, *get taught* ; note the causative use of the mid. — ἂν πέμψας — τύχοι : G. 226.1. — [φασὶ, κ. τ. λ.] : the return to *orat. obl.* in ἐὰν δέ τις, κ. τ. λ., makes evident the interpolation. 6. Ἐτι γὰρ, *why, you are still*. Cf. Pl. Gorg. 490 E : Ὡς ἀεὶ ταῦτ' ἀλέγεις, ὦ Σώκρατες. — Οὐ μόνον γε, ὦ Κ., ἀλλὰ καὶ περὶ τῶν αὐτῶν. Cf. too I. ii. 37 ; and Pl. Symp. 221 E.

P. 162. Ἀμέλει, *to be sure* ; as at I. iv. 7. 7. Πότερον implies its disjunctive, ἢ μὴ or similar ; ἢ περὶ ἀριθ. is a new question. — πόσα κ. ποῖα Σωκρ., *how many and what are the letters in the word Socrates*. The same illustration is used Oec. viii. 14, and in Pl. Alc. I. 113 A. 8. ἀντιδικοῦντες, *going to law* ; alluding to the characteristic litigiousness of the Athenians. See on III. v. 16. —

πρὸ τ. ἀκοῦσαι, κ. τ. λ., *before I hear from one who has made such a remarkable discovery*. 9. ἀποφάνη: G. 240.1; GMT. 67.1. — ἑρωτῶν — ἐλέγχων, κ. τ. λ. Cf. Pl. Rep. I. 337 A; and *ib.* E: Ἰν Σωκράτης τὸ εἰωθὸς διαπράξεται, αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλον δὲ ἀποκρινόμενον λαμβάνη λόγον καὶ ἐλέγῃ.

P. 163. 10. ἀξιοτεκμαρ., *more worthy of credence*. 12. ἐὰν, κ. τ. λ., *perchance this will please you better*. Cf. GMT. 71, n. 1. — τὸ αὐτὸ: predicate. 13. γὰρ, as at I. iv. 9. — σου: prolepsis, see on I. iv. 13. — "A — ἐγράψ., cf. I. ii. 42 ff.

P. 164. 14. σπουδαῖον, *of any account, serious*. — Καὶ γὰρ *why likewise*. — Διάφορον — ἤ, as at III. vii. 7. — τ. εὐτακτοῦντας, *those who do their duty*; obeying orders and submitting to discipline. 15. Λυκοῦργον. All that is characteristic in the laws and institutions of Sparta is attributed to Lycurgus, who moulded its early constitution. Tradition has it, that having bound his countrymen by oath to abide by his laws unaltered until he should return, he then went abroad, and concluded to prevent their ever being absolved from their oath by dying in foreign parts. — Cf. Pl. Crito 52 E: σὺ δὲ οὔτε Λακεδαίμονα προηροῦ οὔτε Κρήτην, ἅς δὴ ἐκὰς τότε φῆς εὐνομεῖσθαι. — On the § cf. Rep. Lac. viii.

P. 165. 16. κεῖται: cf. at IV. ii. 14. — κρίνωσιν, i. e. for the prizes; similarly αἰρῶνται. — τοῖς αὐτοῖς, *the same pleasures*. 17. τῖνι δ' ἂν τις: join τῖνι with παρακαταθέσθαι; for the latter, GMT 92.1, n. 1; G. 260.1. Cf. Symp. viii. 36. — τῶν δικαίων, *justice their rights*. — μᾶλλον — πιστεύς. — ἀνοχὰς, *with greater confidence make truces*, etc.; cogn. object, like πιστεύειν πίστιν; but πιστεύσειαν below = *entrust*.

P. 166. 18. τὸ αὐτὸ, as at § 12. — τάναντία γιγνώσκ.: see on γιγν. I. ii. 19. 19. νομιζομένους, *recognized*; see on I. i. 1. — θέντο: contrast this mid. with τεθεικέναι and θείναι following. — θεοὺς σέβειν, *reverence for Gods*. The act. is rare in prose. For omission of article, see at I. i. 19. 20. Οὐκέτι, as at III. iv. 10. — Τί δὴ; *why so?* 21. Καὶ γὰρ, as at § 14. — κειμένους: as at § 6, see on IV. ii. 14.

P. 167. 22. τοῦ κακῶς τεκνοπ., i. e. giving birth to feeble, deformed, or imbecile offspring. 23. κακῶς — ἀγαθοῦς, *sound — unsound*. — In this section we have an attempt to explain the etiological basis of the preceding physiological fact (see on § 22), — not to advance an ethical argument against incestuous unions. Hence the

stricture of Hugo Grotius, quoted with approval by the editors from Weiske down, is rather unjust: *Mirari libet Socratis commentum, qui in conjugiiis talibus nihil culpandum invenit praeter aetatis disparitatem.* De Jure B. et P. II. v. XII. 4. 24. Οὐκ οὖν καὶ δέ, *do not these too* - ? — διώκειν, *to be hangers on.* — τοῖς χρωμένους ἑαυτ., *their associates.* — μισοῦνται, κ. τ. λ., *are despised by them,* yet are most given to running after such men on account of the great advantages to be derived from their acquaintance.

P. 168. θεοῖς - ζοικε, *seems like Gods*; give tokens of divine authorship. Br. parallels this condensed style of comparison by Cyrop. V. i. 4: *ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.* — τὸ - ἔχειν, *the fact that the laws carry with them.* See on I. ii. i. 25. τῶν δικαίων: G. 180.1 (174); H. 584.g. — Καὶ τοῖς θεοῖς, κ. τ. λ. The Gods have established certain laws, unwritten but self-executing; the nature of Gods necessitates that these be right; hence the same conclusion as at § 18, *δίκαιον* = *νόμιμον.* — τοὺς πλησιάζοντας, refers mainly to Socrates' followers, who would be benefited by listening to such and similar discourses. Ch. 5. 1. νομίζων, κ. τ. λ., *believing self-control a valuable possession for one,* etc.; the subj. of εἶναι is ἐγκρ. ὑπάρχειν. Cf. I. v. i. — πάντων μάλιστα, *before everything else*; cf. I. v. 4. 2. περὶ τῶν - μεμνημ.: with the prep., in the sense 'thinking on'; *had in mind.*

P. 169. ἐλευθέριον - ἀνελεύθερον: tr. *freedom - slavery.* 4. ταῦτα - ἐκεῖνα, sc. ποιεῖν. 5. τινος: see on τις I. i. i. 6. Construe: *ἢ οὐ δοκεῖ σοι (ἢ ἀκρασία) κωλύειν - καὶ - ποιεῖν.* — ἐκπλήξασα: modal as ἀφελκ.; *by depriving of their senses,* etc. Cf. ἐξίστημι, I. iii. 12.

P. 170. 7. Σωφρ. - ἥττον - προσήκειν, *has less of,* etc.: G. 170.2; H. 574.a. — αὐτὰ τ. ἐναντία, *directly opposite.* — Τοῦ ἐπιμελεῖσθαι depends on κωλυτικῶτ.: G. 261.2. — Τοῦ - ποιοῦντος - παθ. - ἀναγκάζ.: G. 276.2; H. 786. 8. εἰκὸς, sc. ἐστι; constr. τ. ἐγκράτ. αἰτίαν εἶναι τῶν ἐναντ., κ. τ. λ. 9. αὐτῇ, *it really.* — ἡ ἀκρασία οὐκ ἔωσα καρτερεῖν -, κωλύει - ἡδεσθαι, is the skeleton of the sentence. — περιμεῖν. - ἀνασχ.: modal. For sentiment, cf. II. i. 30, 33.

P. 171. τοῖς ἀναγκαῖς. τ. κ. συνεχ., *in pleasures the most normal and of constant recurrence*; i. e. eating, drinking, sleeping, etc. 10. τοῦ μαθεῖν - τοῦ ἐπιμ., depend on ἀπολαύουσι; πράττοντες αὐτά, referring to these infs., = *in the very process, or experience.*

Cf. ποιῶν ἕκαστα, *Symp.* iv. 39. — τῷ — τ. τοιοῦτων προσήκ., cf. at § 7; also *G.* 184.2, n. 1. — τὰς ἐγγυτ. ἡδονάς, cf. *II.* i. 20. 11. ἡττονι, *under subjection to*; so at *I.* v. 1. — διαλέγοντας, *discriminating, distinguishing*; the active, with the more literal meaning of the root. 12. καὶ διαλέγεσθαι, *in dialectics, or in discussion.* — τὸ διαλέγεσθαι, κ. τ. λ., *the term 'discuss,' etc.*; a much cleverer explanation than most ancient etymologies. We find in *Hom.* *II.* Δ 407, ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός.

P. 172. Ch. 6. 1. διαλεκτικ. Socrates laid great stress upon such logical and metaphysical skill as conducive to moral discernment, or the highest wisdom (σοφία), which with him was the basis of all virtue. Compare the results reached in the following discussion of the separate virtues with the doctrine formally stated at *III.* ix. 5. — τί ἕκαστ. εἴη τ. ὄντων, cf. *I.* i. 16. — διωρίζετο: cf. ὠρίσατε, *I.* ii. 35. 2. ὡδέ πως: cf. at *II.* i. 21. — τι, as τις, *I.* i. 1.

P. 173. 4. νόμιμα, *what the law requires.* — ἡμιν: cf. at *IV.* ii. 14. — εὐσεβής, is subject of εἴη; cf. the principle stated at *II.* vii. 5, and *III.* x. 1. 5. χρῆσθαι, *treat, act toward*; the ordinary term for the intercourse of man with man in the various social relations. — §§ 5, 6, in effect: human intercourse has its laws; those who follow these laws fulfil all obligation, and hence are ideal members of society. But he who fulfils law is none other than the good, or upright man (ὁ δίκαιος). Fulfilling law necessitates knowledge of law. Knowledge not only conditions, but also (the weak point in Socrates' system) determines action. Hence he who knows his obligations fulfils them, — does right, — is good. The good = the wise; ὁ δίκαιος = ὁ εἰδώς.

P. 174. 6. Οἶσθα (before δέ τινας) with *Dind., Sp.*, for οἶδας of the *Mss.* — ποτε, is *at last*; cf. *Pl. Protag.* 314 E. — δικαίους: subject, cf. εὐσεβής at § 4. 7. Σοφίαν, without the article; the essence, not the individuality of the virtue. — ἢ ᾧ, *than that by which.* 8. Ἄρ' οὖν — καὶ τὰγαθόν, κ. τ. λ., *then must not the 'good' too be determined in that way?* For ἄρα see on *II.* vi. 1.

P. 175. Ἄλλο . . . ὠφέλιμον, *would you say that anything else was good other than the beneficial?* Observe that Socrates speaks of 'good' practically and concretely; and here he finds the term relative to its application. While he identifies the good and the advantageous (τὸ ἀγαθόν = τὸ ὠφέλιμον; *bonum* = *utile*), he must not be understood as making seeming expediency the ground or



test of good. Socrates would recognize no conflict here; the highest good would always be the only true advantage. To the truth of this his life and actions are the best testimony; εἰ δὲ μὴ λόγῳ, ἀλλ' ἔργῳ ἀποδείκνυται. — ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον ἐστὶ (IV. iv. 10). Cf. Pl. Crito, wherein Socrates is represented as abiding by an unrighteous sentence, rather than violate the right by breaking jail, preferring to suffer wrong rather than resent it by a second. Abstractly, the Socrates of Plato recognizes an ideal, or absolute good. — With this § cf. III. viii. 2, 3; also IV. ii. 31-35. 9. Τὸ καλὸν — εἰπεῖν, *use the term 'beautiful.'* — ἄλλως, means other than in the relative sense explained of the 'good' in § 8; just as οὕτως there referred to the method of § 7. — The first ἦ = *or forsooth*; the point of the question being, 'do you know of anything absolutely beautiful (πρὸς πάντα καλόν)'? — [εἰ ἔστιν]. Dind., Sp., omit; Br. reads ἦ ἔστιν δ; Küh. proposes to omit εἰ and read ὀνομάζειν. — With this § cf. III. viii. 4-7. 10. Ἀνδρείαν, see on III. ix. 1. Bravery, while it does not adequately represent the sphere of this virtue, is taken as the most common and obvious exhibition of it in any discussion like this. Hence those who lack the virtue are termed δειλοί. — τῶν καλῶν, 'noble things,' *manly virtues*, say. — οὐ, with the phrase πρ. τ. ἐλαχ. : *you regard - not in reference to the slightest*, etc.? — Νῆ Δ', is *true*; so in both cases.

P. 176. 11. The argument briefly: from § 10 οἱ ἀνδρεῖοι = οἱ ἀγαθοὶ πρὸς τ. δεινὰ, = (§ 11) οἱ καλῶς χρώμενοι, = οἱ ἐπιστάμενοι, = the *q. e. d.* of this as well as of the other virtues; see on § 1. 12. ἐκ τιμῆμ., *by property assessment*. 13. εἰ — ἀντιλέγοι, — ἐπανήγεν ἄν: G. 206, 225; II. 704. — ἦτοι — ἦ: cf. at III. xii. 2. — ὑπόθεσιν, *the real point at issue*.

P. 177. 14. ἐπεσκεψάμεθα: with affected surprise; cf. at III. xi. 15, also III. i. 10. 15. διὰ τῶν . . . ἐπορεύετο. Cf. Oec. xix. 15: ΣΩΚΡ. ἄρτι γὰρ δὴ καταμανθάνω ἥ με ἐπηρώτησας ἕκαστα· ἄγων γάρ με δι' ὧν ἐγὼ ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἃ οὐκ ἐνόμιζον ἐπίστασθαι ἀναπέλεις οἴμαι, ὥς καὶ ταῦτα ἐπίσταμαι. — τὴν ἀσφάλειαν, predicate to ταύτην: *regarding this the surest method of conducting*, etc. Dind., Sp., reject τὴν. — "Ομηρον: ὁ δ' ἀσφαλῶς ἀγορεύει, Od. θ 171. — τὸ — εἶναι, *the character*. Ch. 7. 1. "Οτι — ἀπλῶς . . . ἐκ τ. ἐξηγμένων, with reference to ἀπλοσύτητα — ἐξηγεῖτο of IV. ii. 40, and to the contents of the intermediate Chs. iii-vi. See on IV. iii., at beginning, and on IV. iv. 1.



**P. 178.** εἶναι ἐπεμελείτο: infin. instead of the more common object sentence with ὅπως. — ὦν δέ, = τούτων δέ &; partit. gen with ὅτι and ὅπου. 2. αὐτίκα, *for instance*. — γῆν, *land*; τὴν γῆν, *the piece of ground*. — ἔργων ἀποδείξ., *lay out work*; with reference to one's own farming operations. This interpretation seems simplest, is not discordant with the meaning of ἀποδείξ or its mid. form, and gives the most satisfactory rendering of ἔργον, which was used *eminenter* of farming. See on I. ii. 56. Coray remarks: ἔργον γὰρ κατ' ἐξοχὴν λέγεται ἡ γεωργία καὶ αὐτὴ προσέτι ἡ γεωργημένη γῆ; comparing II. B 751, M 283. Schn., Küh., Dind., Br., however, prefer essentially this: 'to explain the process of a piece of surveying and justify the result.' — μετρήσει, *to the operation*; 'the process of surveying.' — ἐπιστ. ἀπιέναι: like Lat. *discedere victorem*. 3. οὐκ ἄπειρος — ἦν. See on Θεόδωρος IV. ii. 10. Aristophanes makes Geometry taught in Socrates' school; cf. Clouds, 202. See too the novel metrical system and the ingenious method of applying it, attributed to Socrates in the measurement of a flea's jump, *ib.* 144-152. 4. ἀστρολογίας, *astronomy*. — καὶ ταύτης, *and this too*. — ἔχειν, is *in order to be able*. — Breit. interprets τὰς ὥρας τῶν εἰρημένων as *the set times for the things mentioned*; i. e. the limits of a watch, proper season for a voyage, etc. — Cf. with this § Pl. Rep. VII, 527 D; τρίτον θῶμεν ἀστρονομίαν· τὸ γὰρ περὶ ὥρας εὐαίσθητοτέρως ἔχειν καὶ μηνῶν καὶ ἐνιαυτῶν οὐ μόνον γεωργίᾳ οὐδὲ ναυτιλίᾳ προσήκει, ἀλλὰ καὶ στρατηγίᾳ οὐχ ἥττον.

**P. 179.** 5. καὶ before τὰ, = *even*; καὶ before τοὺς, = *namely*. — περιφορᾷ, 'periphery,' *circuit*; referring to the phenomenon of the planets, comets, etc., having motions independent of the general apparent motion of the stars from East to West. — πλάνητας, fr. πλάνης; 'wanderers,' whence *planets*. — ἀσταθμήτ., *comets*; perhaps as 'having no fixed law' (στάθμη), 'irregular,' rather than 'having no fixed place,' 'unstable.' — οὐδὲ τούτων ἀνήκοος. Archelaus, a pupil of Anaxagoras, is thought to have been his teacher. — Ὅλως . . . ἀπέτρεπεν. This against Aristophanes' representations in the Clouds, wherein the comedian's reckless wit made Socrates the typical physical speculator, or 'phrontist,' of the day. — παραφρονῆσαι, *lose his senses, go mad*; used figuratively, of course. — Ἀναξαγόρας was a famous physicist and astronomer from Clazomenae. He held that the sun was a glowing mineral mass (μύδρος διάπυρος, Diog. L. II. iii. 8); and that the moon

was earth (γῆ), and received its light from the sun. His distinctive doctrine was that Mind, or Intelligence (νοῦς), ordered the Universe. Thus Pl. Phaedo 97 C: νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος. That Socrates was familiar with his writings appears from Plato. Anaxagoras was the friend of Pericles and Euripides. Arraigned on a charge of ἀσέβεια, he saved his life by flight. — μέγ. φρονήσας: cf. at I. i. 13. 7. ἡγνόει ὥς, overlooked the fact that, 'forgot how'; cf. on I. ii. 9. — χρώματα, complexions, skins. — μελάντερα: pred.; see on ἀμείνους, I. vi. 9.

P. 180. λογισμ., practical arithmetic. — καὶ τούτων, κ. τ. λ., and here as in the other matters. 9. τοῦ — προσέχ., depends on μᾶλλον. — ἔργον — εὑρεῖν, it would be hard to find; so ἔργον at IV. vi. 1. — μᾶλλον διαγιγνώσκ. Cf. Tacitus, Ann. VI. 46: *Tiberius solitus erat eludere medicorum artes, atque eos qui post tricesimum aetatis annum ad internoscenda corpori suo utilia vel noxia alieni consilii indigerent.* Also Plutarch De T. San. Præc. 136 E (24): ἤκουσα Τιβερίον ποτε Καίσαρα εἰπεῖν ὥς ἀνὴρ ὑπὲρ ἐξήκοντα γεγονῶς ἔτη καὶ προτείνων ἱατρῷ χεῖρα καταγέλαστός ἐστιν. And our own proverb, where the alliteration determines the date: 'A man at forty is either a physician or a fool.' 10. Dind. rejects this section in connection with Ch. viii. following. Recognizing the genuineness of the latter, this section furnishes a very natural transition from the subject-matter of Ch. vii. and of Bk. IV. generally to this most natural peroration. In the preceding Xen. has presented Socrates as an ideal teacher and guide; but to crown all, Socrates recognized a wisdom higher than human, which the Gods alone can impart. Cf. I. i. 9. Then follows the attempt to show that the Gods did not disavow Socrates' life and professions.

P. 181. Ch. 8. Dind. rejects this chapter as not included in Xenophon's original design, judging from I. i. 1. But Xen.'s purpose seems to have been not simply to show the baselessness of the charges and the injustice of Socrates' execution, but rather to vindicate to posterity Socrates' life and doctrine. In this view, Ch. viii. is both pertinent and forms a very fitting conclusion. 1. ὅτι φάσκ. — κατέγν. θάν., because whilst he avowed —, he was nevertheless condemned to death, etc. — ψευδόμενον, of lying, of setting up false claims; implying that a life brought to such an ignominious end could not have been divinely guided. On the participle, see on I. ii. 63, and G. 280; H. 797.1. — πόρρω τ. ἡλικ. He was seventy

according to **Diog. L. II. v. 44.** In **Pl. Crito 52 E**, Socrates imagines the Laws to say to him:—ἐν ἔτεσιν ἐβδομήκοντα, ἐν οἷς ἐξῆν σοι ἀπιέναι, κ. τ. λ. **Pl. Ap. 17 D:** νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγωνὸς πλείω ἐβδομήκοντα. — εἰ – τότε, – ἂν – τελευτήσαι: **G. 222, 266.1.** — εἶτα: see at **I. ii. 1.** — τὴν δίκην – εἰπὼν, *having pleaded his cause.* Cf. Plato's *Apology*, which is considered a substantially accurate account of Socrates' speech to the court. It is not definitely settled whether the *Apology* of the Pseudo-Xenophon is a work of the time, or a later imitation. Grote inclines to the former view. **2. διὰ τὸ Δήλια μὲν – εἶναι, τὸν δὲ νόμον – ἔαν:** διὰ τὸ with both infs. — **Δήλια:** not that of **III. iii. 12**, which happened every four years. Every year a sacred embassy was sent to Delos as a thank-offering to Apollo. This was said to commemorate Theseus' success in doing away with the horrible annual tribute to the Cretans of seven youths and seven maidens to be devoured by the Minotaur. The princess Ariadne, becoming enamored of Theseus, furnished him with a clue to the labyrinth, and thus he was enabled to find and slay the monster. The same vessel in which Theseus voyaged was in use for this sacred purpose down to this time, so much patched and repaired, however, that it became a mooted question with the philosophers *whether it were the same boat.* Read Plato's account, **Phaedo 58 A-C**; and cf. **Plutarch on Theseus xv. ff.** — **μηνός:** **G. 179.1**; **H. 591.** — δημοσίᾳ ἀποθνήσκ., *public execution.* — οὐδὲν ἄλλοιότ. κ. τ. λ. **Phaedo**, present with Socrates on the last day of his life, relates: καὶ μὲν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδεῖον ἔλεος εἰσῆει· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρίστασθαι μῆδ' εἰς "Αἰδοῦ ἰόντα ἄνευ θείας μοίρας ἰέναι, ἀλλὰ κἀκέῖσε ἀφικόμενον εὐ πράξειν, εἶπερ τις πώποτε καὶ ἄλλος. — **Phaedo 58 E.**

**P. 182. 3.** Schn. contemns this section, and **Sp.** brackets it. Yet this rhetorical outburst is quite in harmony with the purport of the chapter; and it is not unlike **Xen.'s** more formal style, cf. **I. i. 5**, etc. **4. Ἑρμογένους**, see on **II. x. 3.** — ἤκουο α. **Xen.** had not yet returned from his Persian expedition with the ten thousand Greeks enlisted by **Cyrus the younger.** — **Μελίτων**, see at **I. i. 1**, and **Introd.** — αὐτὸν – γραφήν: **G. 159, n. 4**; **H. 555.** — ὡς, see on ὡς at **I. i. 1.** **5. αὐτὸς – εἰπεῖν**, sc. **ἔφη** as in § 4.

**P. 183. παραχθέντες**, *swayed*; fr. **παράγω.** — ἡναντιώθη τὸ

δαιμ. Cf. Pl. Ap. 31 D, 40 A B. 6. ὑφείμην, *concede*; optative. — τ. μάλιστα αἰσθ., *those who have the clearest perception*. 7. οὕτω διατετέλ. γιγνώσκ.: see on I. ii. 19; *I have reached the conclusion*. — οὕτως ἔχ.: cf. ὡς εἶχον at I. ii. 38; *feel so, believe so*. 8. ἐπιτελείσθαι: a word used of paying tribute; *pay the debt of age*. These imposts he specifies to be dulling of the senses, weakening of the faculties, and that sense of intellectual decline the consciousness of which is so painful to an old man, while the case is equally lamentable, if he be so far gone as not to perceive it (ἀβίωτος — ὁ βίος). — ἀποβαίνειν, *become*.

P. 184. 9. [εἰ γὰρ, κ. τ. λ.] Schn., Sp., Br., bracket as inane, but the idea may be: wrong is wrong in every shape, no matter if it cloak itself in forms of law; e. g. an unrighteous judicial verdict (τὸ ἀδίκως ὁτιοῦν ποιεῖν). 10. μαρτυρήσεσθαι: mid. as pass. — τεύξ. ὑπ' ἀνθρ.: cf. at III. iv. 1. — βελτίους . . . συνόντας, cf. Xenophon's proposition, I. iii. 1, and cf. IV. i. 1. 11. Observe the recapitulation of the several virtues and qualities which constituted the Socratic ideal, and which he is represented as inculcating throughout the work and especially in Bk. IV. — εὐσεβῆς . . . καλοκάγαθian, is a long explanatory parenthesis,

P. 185. ταῦτα, *this portraiture*. Ἀνὴρ, ὡς ἡμεῖς φαῖμεν αὐν, τῶν τότε ὧν ἐπειράθημεν ἄριστος καὶ ἄλλως φρονιμώτατος καὶ δικαιοτάτος, Plato makes Phaedo's closing tribute.





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